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Tafva Pk.
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Safata Harb.

MARE
PACIFICVM
eum insulis in eodem passim sparsis, novissima descriptio
Milliaria communia
Clarentius Hornung, Excudit
TVTVILA
Oriens

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THE WORKS OF
ROBERT LOUIS STEVENSON

SOUTH SEAS EDITION

VOLUME II

VIRGINIBUS PUERISQUE
ETHICAL PAPERS
EDINBURGH:
PICTURESQUE NOTES

BY

ROBERT LOUIS STEVENSON

NEW YORK
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1925

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STEVENSON AT TWENTY-SIX

By Lloyd Osbourne

IT was at the old inn at Grèz-sur-Loing that I first saw Robert Louis Stevenson. I was eight years old, a tousled-haired, barefooted child who was known to that company of artists as "Pettifish." Though I sat at the long *table d'hôte* I was much too insignificant a person to be noticed by this wonderful new arrival, whose coming had caused such a stir.

But after the meal when we all trooped down to the riverside to see the *Cigarette* and the *Arethusa*—the two canoes that had just finished the "Inland Voyage"—the stranger allowed me to sit in his, and even went to the trouble of setting up the little masts and sails for my amusement. I was very flattered to be treated so seriously—R. L. S. always paid children the compliment of being serious, no matter what mocking light might dance in his brilliant brown eyes—and I instantly elected him to a high place in my esteem.

While the others talked I appraised him silently. He was tall and slight, with light brown hair, a small golden moustache, and a beautiful ruddy complexion; and was so gay and buoyant that he kept everyone in fits of laughter. He wore a funny-looking little round cap such as schoolboys used to have in England; a white flannel shirt, dark trousers, and very neat shoes. Stevenson had very shapely feet; they were long and narrow with a high arch and instep, and he was proud of them. However shabbily he might be dressed he was always smartly shod. I remember being much

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"VIRGINIBUS PUERISQUE"

welcome at another? Our affections and beliefs are wiser than we; the best that is in us is better than we can understand; for it is grounded beyond experience, and guides us, blindfold but safe, from one age on to another.

These papers are like milestones on the wayside of my life; and as I look back in memory, there is hardly a stage of that distance but I see you present with advice, reproof, or praise. Meanwhile, many things have changed, you and I among the rest; but I hope that our sympathy, founded on the love of our art, and nourished by mutual assistance, shall survive these little revolutions undiminished, and, with God's help, unite us to the end.

R. L. S.

Davos Platz, 1881.

"VIRGINIBUS PUERISQUE"

I

WITH the single exception of Falstaff, all Shakespeare's characters are what we call marrying men. Mercutio, as he was own cousin to Benedick and Biron, would have come to the same end in the long run. Even Iago had a wife, and, what is far stranger, he was jealous. People like Jacques and the Fool in *Lear*, although we can hardly imagine they would ever marry, kept single out of a cynical humour or for a broken heart, and not, as we do nowadays, from a spirit of incredulity and preference for the single state. For that matter, if you turn to George Sand's French version of *As You Like It* (and I think I can promise you will like it but little), you will find Jacques marries Celia just as Orlando marries Rosalind.

At least there seems to have been much less hesitation over marriage in Shakespeare's days; and what hesitation there was was of a laughing sort, and not much more serious, one way or the other, than that of Panurge. In modern comedies the heroes are mostly of Benedick's way of thinking, but twice as much in earnest, and not one quarter so confident. And I take this diffidence as a proof of how sincere their terror is. They know they are only human after all; they know what gins and pitfalls lie about their feet; and how the shadow of matrimony waits, resolute and awful, at the cross-roads. They would wish to keep their liberty; but if that may not be, why, God's will be done! "What, are you afraid of marriage?" asks Cécile, in *Maître Guerin.*

"Oh, mon Dieu, non!" replies Arthur; "I should take chloroform." They look forward to marriage much in the same way as they prepare themselves for death: each seems inevitable; each is a great Perhaps, and a leap into the dark, for which, when a man is in the blue devils, he has specially to harden his heart. That splendid scoundrel, Maxime de Trailles, took the news of marriages much as an old man hears the deaths of his contemporaries "C'est désespérant," he cried, throwing himself down in the arm-chair at Madame Schontz's; "c'est désespérant, nous nous marions tous!" Every marriage was like another gray hair on his head; and the jolly church bells seemed to taunt him with his fifty years and fair round belly.

The fact is, we are much more afraid of life than our ancestors, and cannot find it in our hearts either to marry or not to marry. Marriage is terrifying, but so is a cold and forlorn old age. The friendships of men are vastly agreeable, but they are insecure. You know all the time that one friend will marry and put you to the door; a second accept a situation in China, and become no more to you than a name, a reminiscence, and an occasional crossed letter, very laborious to read; a third will take up with some religious crotchet and treat you to sour looks thenceforward. So, in one way or another, life forces men apart and breaks up the goodly fellowships for ever. The very flexibility and ease which make men's friendships so agreeable while they endure, make them the easier to destroy and forget. And a man who has a few friends, or one who has a dozen (if there be any one so wealthy on this earth), cannot forget on how precarious a base his happiness reposes; and how by a stroke or two of fate—a death, a few light words, a piece of stamped paper, a woman's bright eye—he may be left, in a month, destitute of all. Marriage is certainly a perilous remedy. Instead of on two or three, you stake your happiness on one life only. But still, as the bargain is more explicit and complete on your part, it is more so on the other; and you have

not to fear so many contingencies; it is not every wind that can blow you from your anchorage; and so long as Death withholds his sickle, you will always have a friend at home. People who share a cell in the Bastille, or are thrown together on an uninhabited isle, if they do not immediately fall to fisticuffs, will find some possible ground of compromise. They will learn each other's ways and humours, so as to know where they must go warily, and where they may lean their whole weight. The discretion of the first years becomes the settled habit of the last; and so, with wisdom and patience, two lives may grow indissolubly into one.

But marriage, if comfortable, is not at all heroic. It certainly narrows and damps the spirits of generous men. In marriage, a man becomes slack and selfish, and undergoes a fatty degeneration of his moral being. It is not only when Lydgate misallies himself with Rosamond Vincy, but when Ladislaw marries above him with Dorothea, that this may be exemplified. The air of the fireside withers out all the fine wildings of the husband's heart. He is so comfortable and happy that he begins to prefer comfort and happiness to everything else on earth, his wife included. Yesterday he would have shared his last shilling; to-day "his first duty is to his family," and is fulfilled in large measure by laying down vintages and husbanding the health of an invaluable parent. Twenty years ago this man was equally capable of crime or heroism; now he is fit for neither. His soul is asleep, and you may speak without constraint; you will not wake him. It is not for nothing that Don Quixote was a bachelor and Marcus Aurelius married ill. For women, there is less of this danger. Marriage is of so much use to a woman, opens out to her so much more of life, and puts her in the way of so much more freedom and usefulness that, whether she marry ill or well, she can hardly miss some benefit. It is true, however, that some of the merriest and most genuine of women are old maids; and that those old maids, and wives who are unhappily married, have often

most of the true motherly touch. And this would seem to show, even for women, some narrowing influence in comfortable married life. But the rule is none the less certain; if you wish the pick of men and women, take a good bachelor and a good wife.

I am often filled with wonder that so many marriages are passably successful, and so few come to an open failure, the more so as I fail to understand the principle on which people regulate their choice. I see women marrying indiscriminately with staring burgesses and ferret-faced, white-eyed boys, and men dwell in contentment with noisy scullions, or taking into their lives acidulous vestals. It is a common answer to say the good people marry because they fall in love; and of course you may use and misuse a word as much as you please, if you have the world along with you. But love is at least a somewhat hyperbolical expression for such lukewarm preference. It is not here, anyway, that Love employs his golden shafts; he cannot be said, with any fitness of language, to reign here and revel. Indeed, if this be love at all, it is plain the poets have been fooling with mankind since the foundation of the world. And you have only to look these happy couples in the face, to see they have never been in love, or in hate, or in any other high passion all their days. When you see a dish of fruit at dessert, you sometimes set your affections upon one particular peach or nectarine, watch it with some anxiety as it comes round the table, and feel quite a sensible disappointment when it is taken by some one else. I have used the phrase "high passion." Well, I should say this was about as high a passion as generally leads to marriage. One husband hears after marriage that some poor fellow is dying of his wife's love. "What a pity!" he exclaims; "you know I could so easily have got another!" And yet that is a very happy union. Or again: A young man was telling me the sweet story of his loves. "I like it well enough as long as her sisters are there," said the amorous swain; "but I don't know what to do when we're alone."

Once more: A married lady was debating the subject with another lady. "You know, dear," said the first, "after ten years of marriage, if he is nothing else, your husband is always an old friend." "I have many old friends," returned the other, "but I prefer them to be nothing more." "Oh, perhaps I might *prefer* that also!" There is a common note in these three illustrations of the modern idyll; and it must be owned the god goes among us with a limping gait and blear eyes. You wonder whether it was so always; whether desire was always equally dull and spiritless, and possession equally cold. I cannot help fancying most people make, ere they marry, some such table of recommendations as Hannah Goodwin wrote to her brother William anent her friend, Miss Gay. It is so charmingly comical, and so pat to the occasion, that I must quote a few phrases. "The young lady is in every sense formed to make one of your disposition really happy. She has a pleasing voice, with which she accompanies her musical instrument with judgment. She has an easy politeness in her manners, neither free nor reserved. She is a good housekeeper and a good economist, and yet of a generous disposition. As to her internal accomplishments, I have reason to speak still more highly of them: good sense without vanity, a penetrating judgment without a disposition to satire, with about as much religion as my William likes, struck me with a wish that she was my William's wife." That is about the tune: pleasing voice, moderate good looks, unimpeachable internal accomplishments after the style of the copy-book, with about as much religion as my William likes; and then, with all speed to church.

To deal plainly, if they only married when they fell in love, most people would die unwed; and among the others, there would be not a few tumultuous households. The Lion is the King of Beasts, but he is scarcely suitable for a domestic pet. In the same way, I suspect love is rather too violent a passion to make, in all cases, a good domestic sentiment. Like other violent excite-

ments, it throws up not only what is best, but what is worst and smallest, in men's characters. Just as some people are malicious in drink, or brawling and virulent under the influence of religious feeling, some are moody, jealous, and exacting when they are in love, who are honest, downright, good-hearted fellows enough in the everyday affairs and humours of the world.

How then, seeing we are driven to the hypothesis that people choose in comparatively cold blood, how is it they choose so well? One is almost tempted to hint that it does not much matter whom you marry; that, in fact, marriage is a subjective affection, and if you have made up your mind to it, and once talked yourself fairly over, you could "pull it through" with anybody. But even if we take matrimony at its lowest, even if we regard it as no more than a sort of friendship recognised by the police, there must be degrees in the freedom and sympathy realised, and some principle to guide simple folk in their selection. Now what should this principle be? Are there no more definite rules than are to be found in the Prayer-book? Law and religion forbid the banns on the ground of propinquity or consanguinity; society steps in to separate classes; and in all this most critical matter, has common sense, has wisdom, never a word to say? In the absence of more magisterial teaching, let us talk it over between friends: even a few guesses may be of interest to youths and maidens.

In all that concerns eating and drinking, company, climate, and ways of life, community of taste is to be sought for. It would be trying, for instance, to keep bed and board with an early riser or a vegetarian. In matters of art and intellect, I believe it is of no consequence. Certainly it is of none in the companionships of men, who will dine more readily with one who has a good heart, a good cellar, and a humorous tongue, than with another who shares all their favourite hobbies and is melancholy withal. If your wife likes Tupper, that is no reason why you should hang your head. She thinks with the majority, and has the courage of her

opinions. I have always suspected public taste to be a mongrel product, out of affectation by dogmatism; and felt sure, if you could only find an honest man of no special literary bent, he would tell you he thought much of Shakespeare bombastic and most absurd, and all of him written in very obscure English and wearisome to read. And not long ago I was able to lay by my lantern in content, for I found the honest man. He was a fellow of parts, quick, humorous, a clever painter, and with an eye for certain poetical effects of sea and ships. I am not much of a judge of that kind of thing, but a sketch of his comes before me sometimes at night. How strong, supple, and living the ship seems upon the billows! With what a dip and rake she shears the flying sea! I cannot fancy the man who saw this effect, and took it on the wing with so much force and spirit, was what you call commonplace in the last recesses of the heart. And yet he thought, and was not ashamed to have it known of him, that Ouida was better in every way than William Shakespeare. If there were more people of his honesty, this would be about the staple of lay criticism. It is not taste that is plentiful, but courage that is rare. And what have we in place? How many, who think no otherwise than the young painter, have we not heard disbursing second-hand hyperboles? Have you never turned sick at heart, O best of critics! when some of your own sweet adjectives were returned on you before a gaping audience? Enthusiasm about art is become a function of the average female being, which she performs with precision and a sort of haunting sprightliness, like an ingenious and well-regulated machine. Sometimes, alas! the calmest man is carried away in the torrent, bandies adjectives with the best, and out-Herods Herod for some shameful moments. When you remember that, you will be tempted to put things strongly, and say you will marry no one who is not like George the Second, and cannot state openly a distaste for poetry and painting.

The word "facts" is, in some ways, crucial. I have

spoken with Jesuits and Plymouth Brethren, mathematicians and poets, dogmatic republicans and dear old gentlemen in bird's eye neckcloths; and each understood the word "facts" in an occult sense of his own. Try as I might, I could get no nearer the principle of their division. What was essential to them, seemed to me trivial or untrue. We could come to no compromise as to what was, or what was not, important in the life of man. Turn as we pleased, we all stood back to back in a big ring, and saw another quarter of the heavens, with different mountain-tops along the sky-line and different constellations overhead. We had each of us some whimsy in the brain, which we believed more than anything else, and which discoloured all experience to its own shade. How would you have people agree, when one is deaf and the other blind? Now this is where there should be community between man and wife. They should be agreed on their catchword in "*facts of religion*," or "*facts of science*," or "*society, my dear*"; for without such an agreement all intercourse is a painful strain upon the mind. "About as much religion as my William likes," in short, that is what is necessary to make a happy couple of any William and his spouse. For there are differences which no habit nor affection can reconcile, and the Bohemian must not intermarry with the Pharisee. Imagine Consuelo as Mrs. Samuel Budget, the wife of the successful merchant! The best of men and the best of women may sometimes live together all their lives, and, for want of some consent on fundamental questions, hold each other lost spirits to the end.

A certain sort of talent is almost indispensable for people who would spend years together and not bore themselves to death. But the talent, like the agreement, must be for and about life. To dwell happily together, they should be versed in the niceties of the heart, and born with a faculty for willing compromise. The woman must be talented as a woman, and it will not much matter although she is talented in nothing else.

She must know her *métier de femme*, and have a fine touch for the affections. And it is more important that a person should be a good gossip, and talk pleasantly and smartly of common friends and the thousand and one nothings of the day and hour, than that she should speak with the tongues of men and angels; for a while together by the fire, happens more frequently in marriage than the presence of a distinguished foreigner to dinner. That people should laugh over the same sort of jests, and have many a story of "grouse in the gun-room," many an old joke between them which time cannot wither nor custom stale, is a better preparation for life, by your leave, than many other things higher and better sounding in the world's ears. You could read Kant by yourself, if you wanted; but you must share a joke with some one else. You can forgive people who do not follow you through a philosophical disquisition; but to find your wife laughing when you had tears in your eyes, or staring when you were in a fit of laughter, would go some way towards a dissolution of the marriage.

I know a woman who, from some distaste or disability, could never so much as understand the meaning of the word *politics*, and has given up trying to distinguish Whigs from Tories; but take her on her own politics, ask her about other men or women and the chicanery of everyday existence—the rubs, the tricks, the vanities on which life turns—and you will not find many more shrewd, trenchant, and humorous. Nay, to make plainer what I have in mind, this same woman has a share of the higher and more poetical understanding, frank interest in things for their own sake, and enduring astonishment at the most common. She is not to be deceived by custom, or made to think a mystery solved when it is repeated. I have heard her say she could wonder herself crazy over the human eyebrow. Now in a world where most of us walk very contentedly in the little lit circle of their own reason, and have to be reminded of what lies without by specious

and clamant exceptions—earthquakes, eruptions of Vesuvius, banjos floating in midair at a *séance*, and the like—a mind so fresh and unsophisticated is no despicable gift. I will own I think it a better sort of mind than goes necessarily with the clearest views on public business. It will wash. It will find something to say at an odd moment. It has in it the spring of pleasant and quaint fancies. Whereas I can imagine myself yawning all night long until my jaws ached and the tears came into my eyes, although my companion on the other side of the hearth held the most enlightened opinions on the franchise or the ballot.

The question of professions, in as far as they regard marriage, was only interesting to women until of late days, but it touches all of us now. Certainly, if I could help it, I would never marry a wife who wrote. The practice of letters is miserably harassing to the mind; and after an hour or two's work, all the more human portion of the author is extinct; he will bully, backbite, and speak daggers. Music, I hear, is not much better. But painting, on the contrary, is often highly sedative; because so much of the labour, after your picture is once begun, is almost entirely manual, and of that skilled sort of manual labour which offers a continual series of successes, and so tickles a man, through his vanity, into good humour. Alas! in letters there is nothing of this sort. You may write as beautiful a hand as you will, you have always something else to think of, and cannot pause to notice your loops and flourishes; they are beside the mark, and the first law stationer could put you to the blush. Rousseau, indeed, made some account of penmanship, even made it a source of livelihood, when he copied out the *Héloïse* for *dilettante* ladies; and therein showed that strange eccentric prudence which guided him among so many thousand follies and insanities. It would be well for all of the *genus irritabile* thus to add something of skilled labour to intangible brain-work. To find the right word is so doubtful a success and lies so near to failure, that there

is no satisfaction in a year of it; but we all know when we have formed a letter perfectly; and a stupid artist, right or wrong, is almost equally certain he has found a right tone or a right colour, or made a dexterous stroke with his brush. And, again, painters may work out of doors; and the fresh air, the deliberate seasons, and the " tranquillising influence " of the green earth, counterbalance the fever of thought, and keep them cool, placable, and prosaic.

A ship captain is a good man to marry if it is a marriage of love, for absences are a good influence in love and keep it bright and delicate; but he is just the worst man if the feeling is more pedestrian, as habit is too frequently torn open and the solder has never time to set. Men who fish, botanise, work with the turning-lathe, or gather sea-weeds, will make admirable husbands; and a little amateur painting in water-colour shows the innocent and quiet mind. Those who have a few intimates are to be avoided; while those who swim loose, who have their hat in their hand all along the street, who can number an infinity of acquaintances and are not chargeable with any one friend, promise an easy disposition and no rival to the wife's influence. I will not say they are the best of men, but they are the stuff out of which adroit and capable women manufacture the best of husbands. It is to be noticed that those who have loved once or twice already are so much the better educated to a woman's hand; the bright boy of fiction is an odd and most uncomfortable mixture of shyness and coarseness, and needs a deal of civilising. Lastly (and this is, perhaps, the golden rule), no woman should marry a teetotaller, or a man who does not smoke. It is not for nothing that this " ignoble tabagie," as Michelet calls it, spreads over all the world. Michelet rails against it because it renders you happy apart from thought or work; to provident women this will seem no evil influence in married life. Whatever keeps a man in the front garden, whatever checks wandering fancy and all inordinate ambition, whatever makes for loung-

ing and contentment, makes just so surely for domestic happiness.

These notes, if they amuse the reader at all, will probably amuse him more when he differs than when he agrees with them; at least they will do no harm, for nobody will follow my advice. But the last word is of more concern. Marriage is a step so grave and decisive that it attracts light-headed, variable men by its very awfulness. They have been so tried among the inconstant squalls and currents, so often sailed for islands in the air or lain becalmed with burning heart, that they will risk all for solid ground below their feet. Desperate pilots, they run their sea-sick, weary bark upon the dashing rocks. It seems as if marriage were the royal road through life, and realised, on the instant, what we have all dreamed on summer Sundays when the bells ring, or at night when we cannot sleep for the desire of living. They think it will sober and change them. Like those who join a brotherhood, they fancy it needs but an act to be out of the coil and clamour for ever. But this is a wile of the devil's. To the end, spring winds will sow disquietude, passing faces leave a regret behind them, and the whole world keep calling and calling in their ears. For marriage is like life in this—that it is a field of battle, and not a bed of roses.

II

HOPE, they say, deserts us at no period of our existence. From first to last, and in the face of smarting disillusions, we continue to expect good fortune, better health, and better conduct; and that so confidently, that we judge it needless to deserve them. I think it improbable that I shall ever write like Shakespeare, conduct an army like Hannibal, or distinguish myself like Marcus Aurelius in the paths of virtue; and yet I have my by-days, hope prompting, when I am very ready to believe that I shall combine all these various excellences in my own person, and go marching down to posterity with divine honours. There is nothing so monstrous but we can believe it of ourselves. About ourselves, about our aspirations and delinquencies, we have dwelt by choice in a delicious vagueness from our boyhood up. No one will have forgotten Tom Sawyer's aspiration: "Ah, if he could only die *temporarily!*" Or, perhaps, better still, the inward resolution of the two pirates, that "so long as they remained in that business, their piracies should not again be sullied with the crime of stealing." Here we recognise the thoughts of our boyhood; and our boyhood ceased—well, when?—not, I think, at twenty; nor, perhaps, altogether at twenty-five; nor yet at thirty; and possibly, to be quite frank, we are still in the thick of that arcadian period. For as the race of man, after centuries of civilisation, still keeps some traits of their barbarian fathers, so man the individual is not altogether quit of youth, when he is already old and honoured, and Lord Chancellor of England. We advance in years somewhat in the manner of an invading army in a barren land; the age that we have reached,

as the phrase goes, we but hold with an outpost, and still keep open our communications with the extreme rear and first beginnings of the march. There is our true base; that is not only the beginning, but the perennial spring of our faculties; and grandfather William can retire upon occasion into the green enchanted forest of his boyhood.

The unfading boyishness of hope and its vigorous irrationality are nowhere better displayed than in questions of conduct. There is a character in the *Pilgrim's Progress,* one Mr. *Linger-after-Lust,* with whom I fancy we are all on speaking terms; one famous among the famous for ingenuity of hope up to and beyond the moment of defeat; one who, after eighty years of contrary experience, will believe it possible to continue in the business of piracy and yet avoid the guilt of theft. Every sin is our last; every 1st of January a remarkable turning-point in our career. Any overt act, above all, is felt to be alchemic in its power to change. A drunkard takes the pledge; it will be strange if that does not help him. For how many years did Mr. Pepys continue to make and break his little vows? And yet I have not heard that he was discouraged in the end. By such steps we think to fix a momentary resolution; as a timid fellow hies him to the dentist's while the tooth is stinging.

But, alas, by planting a stake at the top of flood, you can neither prevent nor delay the inevitable ebb. There is no hocus-pocus in morality; and even the "sanctimonious ceremony" of marriage leaves the man unchanged. This is a hard saying, and has an air of paradox. For there is something in marriage so natural and inviting, that the step has an air of great simplicity and ease; it offers to bury for ever many aching preoccupations; it is to afford us unfailing and familiar company through life; it opens up a smiling prospect of the blest and passive kind of love, rather than the blessing and active; it is approached not only through the delights of courtship, but by a public performance

and repeated legal signatures. A man naturally thinks it will go hard with him if he cannot be good and fortunate and happy within such august circumvallations.

And yet there is probably no other act in a man's life so hot-headed and foolhardy as this one of marriage. For years, let us suppose, you have been making the most indifferent business of your career. Your experience has not, we may dare to say, been more encouraging than Paul's or Horace's; like them, you have seen and desired the good that you were not able to accomplish; like them, you have done the evil that you loathed. You have waked at night in a hot or cold sweat, according to your habit of body, remembering, with dismal surprise, your own unpardonable acts and sayings. You have been sometimes tempted to withdraw entirely from this game of life; as a man who makes nothing but misses withdraws from that less dangerous one of billiards. You have fallen back upon the thought that you yourself most sharply smarted for your misdemeanours, or, in the old, plaintive phrase, that you were nobody's enemy but your own. And then you have been made aware of what was beautiful and amiable, wise and kind, in the other part of your behaviour; and it seemed as if nothing could reconcile the contradiction, as indeed nothing can. If you are a man, you have shut your mouth hard and said nothing; and if you are only a man in the making, you have recognised that yours was quite a special case, and you yourself not guilty of your own pestiferous career.

Granted, and with all my heart. Let us accept these apologies; let us agree that you are nobody's enemy but your own; let us agree that you are a sort of moral cripple, impotent for good; and let us regard you with the unmingled pity due to such a fate. But there is one thing to which, on these terms, we can never agree:—we can never agree to have you marry. What! you have had one life to manage, and have failed so strangely, and now can see nothing wiser than to conjoin with it the management of some one else's? Be-

cause you have been unfaithful in a very little, you propose yourself to be a ruler over ten cities. You strip yourself by such a step of all remaining consolations and excuses. You are no longer content to be your own enemy; you must be your wife's also. You have been hitherto in a mere subaltern attitude; dealing cruel blows about you in life, yet only half responsible, since you came there by no choice or movement of your own. Now, it appears, you must take things on your own authority: God made you, but you marry yourself; and for all that your wife suffers, no one is responsible but you. A man must be very certain of his knowledge ere he undertake to guide a ticket-of-leave man through a dangerous pass; you have eternally missed your way in life, with consequences that you still deplore, and yet you masterfully seize your wife's hand, and, blindfold, drag her after you to ruin. And it is your wife, you observe, whom you select. She, whose happiness you most desire, you choose to be your victim. You would earnestly warn her from a tottering bridge or bad investment. If she were to marry some one else, how you would tremble for her fate! If she were only your sister, and you thought half as much of her, how doubtfully would you entrust her future to a man no better than yourself!

Times are changed with him who marries; there are no more by-path meadows, where you may innocently linger, but the road lies long and straight and dusty to the grave. Idleness which is often becoming and even wise in the bachelor, begins to wear a different aspect when you have a wife to support. Suppose, after you are married, one of those little slips were to befall you. What happened last November might surely happen February next. They may have annoyed you at the time, because they were not what you had meant; but how will they annoy you in the future, and how will they shake the fabric of your wife's confidence and peace! A thousand things unpleasing went on in the *chiaroscuro* of a life that you shrank from too par-

ticularly realising; you did not care, in those days, to make a fetish of your conscience; you would recognise your failures with a nod, and so, good day. But the time for these reserves is over. You have wilfully introduced a witness into your life, the scene of these defeats, and can no longer close the mind's eye upon uncomely passages, but must stand up straight and put a name upon your actions. And your witness is not only the judge, but the victim of your sins; not only can she condemn you to the sharpest penalties, but she must herself share feelingly in their endurance. And observe, once more, with what temerity you have chosen precisely *her* to be your spy, whose esteem you value highest, and whom you have already taught to think you better than you are. You may think you had a conscience, and believed in God; but what is a conscience to a wife? Wise men of yore erected statues of their deities, and consciously performed their part in life before those marble eyes. A god watched them at the board, and stood by their bedside in the morning when they woke; and all about their ancient cities, where they bought and sold, or where they piped and wrestled, there would stand some symbol of the things that are outside of man. These were lessons, delivered in the quiet dialect of art, which told their story faithfully, but gently. It is the same lesson, if you will—but how harrowingly taught!—when the woman you respect shall weep from your unkindness or blush with shame at your misconduct. Poor girls in Italy turn their painted Madonnas to the wall: you cannot set aside your wife. To marry is to domesticate the Recording Angel. Once you are married, there is nothing left for you, not even suicide, but to be good.

And goodness in marriage is a more intricate problem than mere single virtue; for in marriage there are two ideals to be realised. A girl, it is true, has always lived in a glass house among reproving relatives, whose word was law; she has been bred up to sacrifice her judgments and take the key submissively from dear

papa; and it is wonderful how swiftly she can change her tune into the husband's. Her morality has been, too often, an affair of precept and conformity. But in the case of a bachelor who has enjoyed some measure both of privacy and freedom, his moral judgments have been passed in some accordance with his nature. His sins were always sins in his own sight; he could then only sin when he did some act against his clear conviction; the light that he walked by was obscure, but it was single. Now, when two people of any grit and spirit put their fortunes into one, there succeeds to this comparative certainty a huge welter of competing jurisdictions. It no longer matters so much how life appears to one; one must consult another: one, who may be strong, must not offend the other, who is weak. The only weak brother I am willing to consider is (to make a bull for once) my wife. For her, and for her only, I must waive my righteous judgments, and go crookedly about my life. How, then, in such an atmosphere of compromise, to keep honour bright and abstain from base capitulations? How are you to put aside love's pleadings? How are you, the apostle of laxity, to turn suddenly about into the rabbi of precision; and after these years of ragged practice, pose for a hero to the lackey who has found you out? In this temptation to mutual indulgence lies the particular peril to morality in married life. Daily they drop a little lower from the first ideal, and for a while continue to accept these changelings with a gross complacency. At last Love wakes and looks about him; finds his hero sunk into a stout old brute, intent on brandy pawnee; finds his heroine divested of her angel brightness; and in the flash of that first disenchantment flees for ever.

Again, the husband, in these unions, is usually a man, and the wife commonly enough a woman; and when this is the case, although it makes the firmer marriage, a thick additional veil of misconception hangs above the doubtful business. Women, I believe, are somewhat rarer than men; but then, if I were a woman myself,

I dare say I should hold the reverse; and at least we all enter more or less wholly into one or other of these camps. A man who delights women by his feminine perceptions will often scatter his admirers by a chance explosion of the under side of man; and the most masculine and direct of women will some day, to your dire surprise, draw out like a telescope into successive lengths of personation. Alas! for the man, knowing her to be at heart more candid than himself, who shall flounder, panting, through these mazes in the quest for truth. The proper qualities of each sex are, indeed, eternally surprising to the other. Between the Latin and the Teuton races there are similar divergences, not to be bridged by the most liberal sympathy. And in the good, plain, cut-and-dry explanations of this life, which pass current among us as the wisdom of the elders, his difficulty has been turned with the aid of pious lies. Thus, when a young lady has angelic features, eats nothing to speak of, plays all day on the piano, and sings ravishingly in church, it requires a rough infidelity, falsely called cynicism, to believe that she may be a little devil after all. Yet so it is: she may be a talebearer, a liar, and a thief, she may have a taste for brandy, and no heart. My compliments to George Eliot for her Rosamond Vincy; the ugly work of satire she has transmuted to the ends of art, by the companion figure of Lydgate; and the satire was much wanted for the education of young men. That doctrine of the excellence of women, however chivalrous, is cowardly as well as false. It is better to face the fact, and know, when you marry, that you take into your life a creature of equal, if of unlike, frailties; whose weak human heart beats no more tunefully than yours.

But it is the object of a liberal education not only to obscure the knowledge of one sex by another, but to magnify the natural differences between the two. Man is a creature who lives not upon bread alone, but principally by catchwords; and the little rift between the sexes is astonishingly widened by simply teaching one

set of catchwords to the girls and another to the boys. To the first, there is shown but a very small field of experience, and taught a very trenchant principle for judgment and action; to the other, the world of life is more largely displayed, and their rule of conduct is proportionally widened. They are taught to follow different virtues, to hate different vices, to place their ideal, even for each other, in different achievements. What should be the result of such a course? When a horse has run away, and the two flustered people in the gig have each possessed themselves of a rein, we know the end of that conveyance will be in the ditch. So, when I see a raw youth and a green girl, fluted and fiddled in a dancing measure into that most serious contract, and setting out upon life's journey with ideas so monstrously divergent, I am not surprised that some make shipwreck, but that any come to port. What the boy does almost proudly, as a manly peccadillo, the girl will shudder at as a debasing vice; what is to her the mere common sense of tactics, he will spit out of his mouth as shameful. Through such a sea of contrarieties must this green couple steer their way; and contrive to love each other; and to respect, forsooth; and be ready, when the time arrives, to educate the little men and women who shall succeed to their places and perplexities.

And yet, when all has been said, the man who should hold back from marriage is in the same case with him who runs away from battle. To avoid an occasion for our virtues is a worse degree of failure than to push forward pluckily and make a fall. It is lawful to pray God that we be not led into temptation; but not lawful to skulk from those that come to us. The noblest passage in one of the noblest books of this century, is where the old pope glories in the trial, nay, in the partial fall and but imperfect triumph, of the younger hero.* Without some such manly note, it were perhaps better to have no conscience at all. But there is a vast difference

*Browning's *Ring and Book*.

between teaching flight, and showing points of peril that a man may march the more warily. And the true conclusion of this paper is to turn our back on apprehensions, and embrace that shining and courageous virtue, Faith. Hope is the boy, a blind, headlong, pleasant fellow, good to chase swallows with the salt; Faith is the grave, experienced, yet smiling man. Hope lives on ignorance; open-eyed Faith is built upon a knowledge of our life, of the tyranny of circumstance and the frailty of human resolution. Hope looks for unqualified success; but Faith counts certainly on failure, and takes honourable defeat to be a form of victory. Hope is a kind old pagan; but Faith grew up in Christian days, and early learnt humility. In the one temper, a man is indignant that he cannot spring up in a clap to heights of elegance and virtue; in the other, out of a sense of his infirmities, he is filled with confidence because a year has come and gone, and he has still preserved some rags of honour. In the first, he expects an angel for a wife; in the last, he knows that she is like himself—erring, thoughtless, and untrue; but like himself also, filled with a struggling radiancy of better things, and adorned with ineffective qualities. You may safely go to school with hope; but ere you marry, should have learned the mingled lesson of the world: that dolls are stuffed with sawdust, and yet are excellent playthings; that hope and love address themselves to a perfection never realised, and yet, firmly held, become the salt and staff of life; that you yourself are compacted of infirmities, perfect, you might say, in imperfection, and yet you have a something in you lovable and worth preserving; and that, while the mass of mankind lies under this scurvy condemnation, you will scarce find one but, by some generous reading, will become to you a lesson, a model, and a noble spouse through life. So thinking, you will constantly support your own unworthiness, and easily forgive the failings of your friend. Nay, you will be wisely glad that you retain the sense of blemishes; for the faults of married

people continually spur up each of them, hour by hour, to do better and to meet and love upon a higher ground. And ever, between the failures, there will come glimpses of kind virtues to encourage and console.

III

ON FALLING IN LOVE

"Lord, what fools these mortals be!"

THERE is only one event in life which really astonishes a man and startles him out of his prepared opinions. Everything else befalls him very much as he expected. Event succeeds to event, with an agreeable variety indeed, but with little that is either startling or intense; they form together no more than a sort of background, or running accompaniment to the man's own reflections; and he falls naturally into a cool, curious, and smiling habit of mind, and builds himself up in a conception of life which expects to-morrow to be after the pattern of to-day and yesterday. He may be accustomed to the vagaries of his friends and acquaintances under the influence of love. He may sometimes look forward to it for himself with an incomprehensible expectation. But it is a subject in which neither intuition nor the behaviour of others will help the philosopher to the truth. There is probably nothing rightly thought or rightly written on this matter of love that is not a piece of the person's experience. I remember an anecdote of a well-known French theorist, who was debating a point eagerly in his *cénacle*. It was objected against him that he had never experienced love. Whereupon he arose, left the society, and made it a point not to return to it until he considered that he had supplied the defect. "Now," he remarked, on entering, "now I am in a position to continue the discussion." Perhaps he had not penetrated very deeply into the subject after all; but the story indicates right thinking,

and may serve as an apologue to readers of this essay.

When at last the scales fall from his eyes, it is not without something of the nature of dismay that the man finds himself in such changed conditions. He has to deal with commanding emotions instead of the easy dislikes and preferences in which he has hitherto passed his days; and he recognises capabilities for pain and pleasure of which he had not yet suspected the existence. Falling in love is the one illogical adventure, the one thing of which we are tempted to think as supernatural, in our trite and reasonable world. The effect is out of all proportion with the cause. Two persons, neither of them, it may be, very amiable or very beautiful, meet, speak a little, and look a little into each other's eyes. That has been done a dozen or so of times in the experience of either with no great result. But on this occasion all is different. They fall at once into that state in which another person becomes to us the very gist and centre-point of God's creation, and demolishes our laborious theories with a smile; in which our ideas are so bound up with the one master-thought that even the trivial cares of our own person become so many acts of devotion, and the love of life itself is translated into a wish to remain in the same world with so precious and desirable a fellow-creature. And all the while their acquaintances look on in stupor, and ask each other, with almost passionate emphasis, what so-and-so can see in that woman, or such-an-one in that man? I am sure, gentlemen, I cannot tell you. For my part, I cannot think what the women mean. It might be very well, if the Apollo Belvedere should suddenly glow all over into life, and step forward from the pedestal with that godlike air of his. But of the misbegotten changelings who call themselves men, and prate intolerably over dinner-tables, I never saw one who seemed worthy to inspire love—no, nor read of any, except Leonardo da Vinci, and perhaps Goethe in his youth. About women I entertain a somewhat different opinion; but there, I have the misfortune to be a man.

There are many matters in which you may waylay Destiny, and bid him stand and deliver. Hard work, high thinking, adventurous excitement, and a great deal more that forms a part of this or the other person's spiritual bill of fare, are within the reach of almost any one who can dare a little and be patient. But it is by no means in the way of every one to fall in love. You know the difficulty Shakespeare was put into when Queen Elizabeth asked him to show Falstaff in love. I do not believe that Henry Fielding was ever in love. Scott, if it were not for a passage or two in *Rob Roy*, would give me very much the same effect. These are great names and (what is more to the purpose) strong, healthy, high-strung, and generous natures, of whom the reverse might have been expected. As for the innumerable army of anæmic and tailorish persons who occupy the face of this planet with so much propriety, it is palpably absurd to imagine them in any such situation as a love-affair. A wet rag goes safely by the fire; and if a man is blind, he cannot expect to be much impressed by romantic scenery. Apart from all this many lovable people miss each other in the world, or meet under some unfavourable star. There is the nice and critical moment of declaration to be got over. From timidity or lack of opportunity a good half of possible love cases never get so far, and at least another quarter do there cease and determine. A very adroit person, to be sure, manages to prepare the way and out with his declaration in the nick of time. And then there is a fine solid sort of man, who goes on from snub to snub; and if he has to declare forty times, will continue imperturbably declaring, amid the astonished consideration of men and angels, until he has a favourable answer. I dare say, if one were a woman, one would like to marry a man who was capable of doing this, but not quite one who had done so. It is just a little bit abject, and somehow just a little bit gross; and marriages in which one of the parties has been thus battered into consent scarcely form agreeable subjects for meditation.

Love should run out to meet love with open arms. Indeed, the ideal story is that of two people who go into love step for step, with a fluttered consciousness, like a pair of children venturing together into a dark room. From the first moment when they see each other, with a pang of curiosity, through stage after stage of growing pleasure and embarrassment, they can read the expression of their own trouble in each other's eyes. There is here no declaration properly so called; the feeling is so plainly shared, that as soon as the man knows what it is in his own heart, he is sure of what it is in the woman's.

This simple accident of falling in love is as beneficial as it is astonishing. It arrests the petrifying influence of years, disproves cold-blooded and cynical conclusions, and awakens dormant sensibilities. Hitherto the man had found it a good policy to disbelieve the existence of any enjoyment which was out of his reach; and thus he turned his back upon the strong sunny parts of nature, and accustomed himself to look exclusively on what was common and dull. He accepted a prose ideal, let himself go blind of many sympathies by disuse; and if he were young and witty, or beautiful, wilfully forwent these advantages. He joined himself to the following of what, in the old mythology of love, was prettily called *nonchaloir;* and in an odd mixture of feelings, a fling of self-respect, a preference for selfish liberty, and a great dash of that fear with which honest people regard serious interests, kept himself back from the straightforward course of life among certain selected activities. And now, all of a sudden, he is unhorsed, like St. Paul, from his infidel affectation. His heart, which has been ticking accurate seconds for the last year, gives a bound and begins to beat high and irregularly in his breast. It seems as if he had never heard or felt or seen until that moment; and by the report of his memory, he must have lived his past life between sleep and waking, or with the preoccupied attention of a brown study. He is practically incommoded by the

generosity of his feelings, smiles much when he is alone, and develops a habit of looking rather blankly upon the moon and stars. But it is not at all within the province of a prose essayist to give a picture of this hyperbolical frame of mind; and the thing has been done already, and that to admiration. In *Adelaide,* in Tennyson's *Maud,* and in some of Heine's songs, you get the absolute expression of this midsummer spirit. Romeo and Juliet were very much in love; although they tell me some German critics are of a different opinion, probably the same who would have us think Mercutio a dull fellow. Poor Antony was in love, and no mistake. That lay figure Marius, in *Les Misérables,* is also a genuine case in his own way, and worth observation. A good many of George Sand's people are thoroughly in love; and so are a good many of George Meredith's. Altogether, there is plenty to read on the subject. If the root of the matter be in him, and if he has the requisite chords to set in vibration, a young man may occasionally enter, with the key of art, into that land of Beulah which is upon the borders of Heaven and within sight of the City of Love. There let him sit awhile to hatch delightful hopes and perilous illusions.

One thing that accompanies the passion in its first blush is certainly difficult to explain. It comes (I do not quite see how) that from having a very supreme sense of pleasure in all parts of life—in lying down to sleep, in waking, in motion, in breathing, in continuing to be—the lover begins to regard his happiness as beneficial for the rest of the world and highly meritorious in himself. Our race has never been able contentedly to suppose that the noise of its wars, conducted by a few young gentlemen in a corner of an inconsiderable star, does not re-echo among the courts of Heaven with quite a formidable effect. In much the same taste, when people find a great to-do in their own breasts, they imagine it must have some influence in their neighbourhood. The presence of the two lovers is so enchanting to each other that it seems as if it

must be the best thing possible for everybody else. They are half inclined to fancy it is because of them and their love that the sky is blue and the sun shines. And certainly the weather is usually fine while people are courting. . . . In point of fact, although the happy man feels very kindly towards others of his own sex, there is apt to be something too much of the magnifico in his demeanour. If people grow presuming and self-important over such matters as a dukedom or the Holy See, they will scarcely support the dizziest elevation in life without some suspicion of a strut; and the dizziest elevation is to love and be loved in return. Consequently, accepted lovers are a trifle condescending in their address to other men. An overweening sense of the passion and importance of life hardly conduces to simplicity of manner. To women, they feel very nobly, very purely, and very generously, as if they were so many Joan-of-Arcs; but this does not come out in their behaviour; and they treat them to Grandisonian airs marked with a suspicion of fatuity. I am not quite certain that women do not like this sort of thing; but really, after having bemused myself over *Daniel Deronda,* I have given up trying to understand what they like.

If it did nothing else, this sublime and ridiculous superstition, that the pleasure of the pair is somehow blessed to others, and everybody is made happier in their happiness, would serve at least to keep love generous and great-hearted. Nor is it quite a baseless superstition after all. Other lovers are hugely interested. They strike the nicest balance between pity and approval, when they see people aping the greatness of their own sentiments. It is an understood thing in the play, that while the young gentlefolk are courting on the terrace, a rough flirtation is being carried on and a light, trivial sort of love is growing up, between the footman and the singing chambermaid. As people are generally cast for the leading parts in their own imaginations, the reader can apply the parallel to real life

without much chance of going wrong. In short, they are quite sure this other love-affair is not so deep-seated as their own, but they like dearly to see it going forward. And love, considered as a spectacle, must have attractions for many who are not of the confraternity. The sentimental old maid is a commonplace of the novelists; and he must be rather a poor sort of human being, to be sure, who can look on at this pretty madness without indulgence and sympathy. For nature commends itself to people with a most insinuating art; the busiest is now and again arrested by a great sunset; and you may be as pacific or as cold-blooded as you will, but you cannot help some emotion when you read of well-disputed battles, or meet a pair of lovers in the lane.

Certainly, whatever it may be with regard to the world at large, this idea of beneficent pleasure is true as between the sweethearts. To do good and communicate is the lover's grand intention. It is the happiness of the other that makes his own most intense gratification. It is not possible to disentangle the different emotions, the pride, humility, pity and passion, which are excited by a look of happy love or an unexpected caress. To make one's self beautiful, to dress the hair, to excel in talk, to do anything and all things that puff out the character and attributes and make them imposing in the eyes of others, is not only to magnify one's self, but to offer the most delicate homage at the same time. And it is in this latter intention that they are done by lovers; for the essence of love is kindness; and indeed it may be best defined as passionate kindness: kindness, so to speak, run mad and become importunate and violent. Vanity in a merely personal sense exists no longer. The lover takes a perilous pleasure in privately displaying his weak points and having them, one after another, accepted and condoned. He wishes to be assured that he is not loved for this or that good quality, but for himself, or something as like himself as he can contrive to set forward.

For, although it may have been a very difficult thing to paint the marriage of Cana, or write the fourth act of Antony and Cleopatra, there is a more difficult piece of art before every one in this world who cares to set about explaining his own character to others. Words and acts are easily wrenched from their true significance; and they are all the language we have to come and go upon. A pitiful job we make of it, as a rule. For better or worse, people mistake our meaning and take our emotions at a wrong valuation. And generally we rest pretty content with our failures; we are content to be misapprehended by crackling flirts; but when once a man is moonstruck with this affection of love, he makes it a point of honour to clear such dubieties away. He cannot have the Best of her Sex misled upon a point of this importance; and his pride revolts at being loved in a mistake.

He discovers a great reluctance to return on former periods of his life. To all that has not been shared with her, rights and duties, bygone fortunes and dispositions, he can look back only by a difficult and repugnant effort of the will. That he should have wasted some years in ignorance of what alone was really important, that he may have entertained the thought of other women with any show of complacency, is a burthen almost too heavy for his self-respect. But it is the thought of another past that rankles in his spirit like a poisoned wound. That he himself made a fashion of being alive in the bald, beggarly days before a certain meeting, is deplorable enough in all good conscience. But that She should have permitted herself the same liberty seems inconsistent with a Divine providence.

A great many people run down jealousy, on the score that it is an artificial feeling, as well as practically inconvenient. This is scarcely fair; for the feeling on which it merely attends, like an ill-humoured courtier, is itself artificial in exactly the same sense and to the same degree. I suppose what is meant by that objection is that jealousy has not always been a character

of man; formed no part of that very modest kit of sentiments with which he is supposed to have begun the world: but waited to make its appearance in better days and among richer natures. And this is equally true of love, and friendship, and love of country, and delight in what they call the beauties of nature, and most other things worth having. Love, in particular, will not endure any historical scrutiny: to all who have fallen across it, it is one of the most incontestable facts in the world; but if you begin to ask what it was in other periods and countries, in Greece for instance, the strangest doubts begin to spring up, and everything seems so vague and changing that a dream is logical in comparison. Jealousy, at any rate, is one of the consequences of love; you may like it or not, at pleasure; but there it is.

It is not exactly jealousy, however, that we feel when we reflect on the past of those we love. A bundle of letters found after years of happy union creates no sense of insecurity in the present; and yet it will pain a man sharply. The two people entertain no vulgar doubt of each other: but this pre-existence of both occurs to the mind as something indelicate. To be altogether right, they should have had twin birth together, at the same moment with the feeling that unites them. Then indeed it would be simple and perfect and without reserve or afterthought. Then they would understand each other with a fulness impossible otherwise. There would be no barrier between them of associations that cannot be imparted. They would be led into none of those comparisons that send the blood back to the heart. And they would know that there had been no time lost, and they had been together as much as was possible. For besides terror for the separation that must follow some time or other in the future, men feel anger, and something like remorse, when they think of that other separation which endured until they met. Some one has written that love makes people believe in immortality, because there seems not to be room enough in life for so

great a tenderness, and it is inconceivable that the most masterful of our emotions should have no more than the spare moments of a few years. Indeed, it seems strange; but if we call to mind analogies, we can hardly regard it as impossible.

"The blind bow-boy," who smiles upon us from the end of terraces in old Dutch gardens, laughingly hails his birdbolts among a fleeting generation. But for as fast as ever he shoots, the game dissolves and disappears into eternity from under his falling arrows; this one is gone ere he is struck; the other has but time to make one gesture and give one passionate cry; and they are all the things of a moment. When the generation is gone, when the play is over, when the thirty years' panorama has been withdrawn in tatters from the stage of the world, we may ask what has become of these great, weighty, and undying loves, and the sweethearts who despised mortal conditions in a fine credulity; and they can only show us a few songs in a bygone taste, a few actions worth remembering, and a few children who have retained some happy stamp from the disposition of their parents.

IV

TRUTH OF INTERCOURSE

AMONG sayings that have a currency in spite of being wholly false upon the face of them for the sake of a half-truth upon another subject which is accidentally combined with the error, one of the grossest and broadest conveys the monstrous proposition that it is easy to tell the truth and hard to tell a lie. I wish heartily it were. But the truth is one; it has first to be discovered, then justly and exactly uttered. Even with instruments specially contrived for such a purpose—with a foot-rule, a level, or a theodolite—it is not easy to be exact; it is easier, alas! to be inexact. From those who mark the divisions on a scale to those who measure the boundaries of empires or the distance of the heavenly stars, it is by careful method and minute, unwearying attention that men rise even to material exactness or to sure knowledge even of external and constant things. But it is easier to draw the outline of a mountain than the changing appearance of a face; and truth in human relations is of this more intangible and dubious order: hard to seize, harder to communicate. Veracity to facts in a loose, colloquial sense—not to say that I have been in Malabar when as a matter of fact I was never out of England, not to say that I have read Cervantes in the original when as a matter of fact I know not one syllable of Spanish—this, indeed, is easy and to the same degree unimportant in itself. Lies of this sort, according to circumstances, may or may not be important; in a certain sense even they may or may not be false. The habitual liar may be a very honest fellow, and live

truly with his wife and friends; while another man who never told a formal falsehood in his life may yet be himself one lie—heart and face, from top to bottom. This is the kind of lie which poisons intimacy. And, *vice versa*, veracity to sentiment, truth in a relation, truth to your own heart and your friends, never to feign or falsify emotion—that is the truth which makes love possible and mankind happy.

L'art de bien dire is but a drawing-room accomplishment unless it be pressed into the service of the truth. The difficulty of literature is not to write, but to write what you mean; not to affect your reader, but to affect him precisely as you wish. This is commonly understood in the case of books or set orations; even in making your will, or writing an explicit letter, some difficulty is admitted by the world. But one thing you can never make Philistine natures understand; one thing, which yet lies on the surface, remains as unseizable to their wits as a high flight of metaphysics—namely, that the business of life is mainly carried on by means of this difficult art of literature, and according to a man's proficiency in that art shall be the freedom and the fulness of his intercourse with other men. Anybody, it is supposed, can say what he means; and, in spite of their notorious experience to the contrary, people so continue to suppose. Now, I simply open the last book I have been reading—Mr. Leland's captivating *English Gipsies*. "It is said," I find on p. 7, "that those who can converse with Irish peasants in their own native tongue form far higher opinions of their appreciation of the beautiful, and of *the elements of humour and pathos in their hearts*, than do those who know their thoughts only through the medium of English. I know from my own observations that this is quite the case with the Indians of North America, and it is unquestionably so with the gipsy." In short, where a man has not a full possession of the language, the most important, because the most amiable, qualities of his nature have to lie buried and fallow; for the

pleasure of comradeship, and the intellectual part of love, rest upon these very "elements of humour and pathos." Here is a man opulent in both, and for lack of a medium he can put none of it out to interest in the market of affection! But what is thus made plain to our apprehensions in the case of a foreign language is partially true even with the tongue we learned in childhood. Indeed, we all speak different dialects; one shall be copious and exact, another loose and meagre; but the speech of the ideal talker shall correspond and fit upon the truth of fact—not clumsily, obscuring lineaments, like a mantle, but cleanly adhering, like an athlete's skin. And what is the result? That the one can open himself more clearly to his friends, and can enjoy more of what makes life truly valuable—intimacy with those he loves. An orator makes a false step; he employs some trivial, some absurd, some vulgar phrase; in the turn of a sentence he insults, by a side wind, those whom he is labouring to charm; in speaking to one sentiment he unconsciously ruffles another in parenthesis; and you are not surprised, for you know his task to be delicate and filled with perils. "O frivolous mind of man, light ignorance!" As if yourself, when you seek to explain some misunderstanding or excuse some apparent fault, speaking swiftly and addressing a mind still recently incensed, were not harnessing for a more perilous adventure; as if yourself required less tact and eloquence; as if an angry friend or a suspicious lover were not more easy to offend than a meeting of indifferent politicians! Nay, and the orator treads in a beaten round; the matters he discusses have been discussed a thousand times before; language is ready-shaped to his purpose; he speaks out of a cut and dry vocabulary. But you—may it not be that your defence reposes on some subtlety of feeling, not so much as touched upon in Shakespeare, to express which, like a pioneer, you must venture forth into zones of thought still unsurveyed, and become yourself a literary innovator? For even in love there are

unlovely humours; ambiguous acts, unpardonable words, may yet have sprung from a kind sentiment. If the injured one could read your heart, you may be sure that he would understand and pardon; but, alas! the heart cannot be shown—it has to be demonstrated in words. Do you think it is a hard thing to write poetry? Why, that is to write poetry, and of a high, if not the highest, order.

I should even more admire "the lifelong and heroic literary labours" of my fellow-men, patiently clearing up in words their loves and their contentions, and speaking their autobiography daily to their wives, were it not for a circumstance which lessens their difficulty and my admiration by equal parts. For life, though largely, is not entirely carried on by literature. We are subject to physical passions and contortions; the voice breaks and changes, and speaks by unconscious and winning inflections; we have legible countenances, like an open book; things that cannot be said look eloquently through the eyes; and the soul, not locked into the body as a dungeon, dwells ever on the threshold with appealing signals. Groans and tears, looks and gestures, a flush or a paleness, are often the most clear reporters of the heart, and speak more directly to the hearts of others. The message flies by these interpreters in the least space of time, and the misunderstanding is averted in the moment of its birth. To explain in words takes time and a just and patient hearing; and in the critical epochs of a close relation patience and justice are not qualities on which we can rely. But the look or the gesture explains things in a breath; they tell their message without ambiguity; unlike speech, they cannot stumble, by the way, on a reproach or an allusion that should steel your friend against the truth; and then they have a higher authority, for they are the direct expression of the heart, not yet transmitted through the unfaithful and sophisticating brain. Not long ago I wrote a letter to a friend which came near involving us in quarrel; but we met,

and in personal talk I repeated the worst of what I had written, and added worse to that; and with the commentary of the body it seemed not unfriendly either to hear or say. Indeed, letters are in vain for the purposes of intimacy; an absence is a dead break in the relation; yet two who know each other fully and are bent on perpetuity in love, may so preserve the attitude of their affections that they may meet on the same terms as they had parted.

Pitiful is the case of the blind, who cannot read the face; pitiful that of the deaf, who cannot follow the changes of the voice. And there are others also to be pitied; for there are some of an inert, uneloquent nature, who have been denied all the symbols of communication, who have neither a lively play of facial expression, nor speaking gestures, nor a responsive voice, nor yet the gift of frank, explanatory speech: people truly made of clay, people tied for life into a bag which no one can undo. They are poorer than the gipsy, for their heart can speak no language under heaven. Such people we must learn slowly by the tenor of their acts, or through yea and nay communications; or we take them on trust on the strength of a general air, and now and again, when we see the spirit breaking through in a flash, correct or change our estimate. But these will be uphill intimacies, without charm or freedom, to the end; and freedom is the chief ingredient in confidence. Some minds, romantically dull, despise physical endowments. That is a doctrine for a misanthrope; to those who like their fellow-creatures it must always be meaningless; and, for my part, I can see few things more desirable, after the possession of such radical qualities as honour and humour and pathos, than to have a lively and not a stolid countenance; to have looks to correspond with every feeling; to be elegant and delightful in person, so that we shall please even in the intervals of active pleasing, and may never discredit speech with uncouth manners or become unconsciously our own burlesques. But of all unfortunates

there is one creature (for I will not call him man) conspicuous in misfortune. This is he who has forfeited his birthright of expression, who has cultivated artful intonations, who has taught his face tricks, like a pet monkey, and on every side perverted or cut off his means of communication with his fellow-men. The body is a house of many windows: there we all sit, showing ourselves and crying on the passers-by to come and love us. But this fellow has filled his windows with opaque glass, elegantly coloured. His house may be admired for its design, the crowd may pause before the stained windows, but meanwhile the poor proprietor must lie languishing within uncomforted, unchangeably alone.

Truth of intercourse is something more difficult than to refrain from open lies. It is possible to avoid falsehood and yet not tell the truth. It is not enough to answer formal questions. To reach the truth by yea and nay communications implies a questioner with a share of inspiration, such as is often found in mutual love. *Yea* and *nay* mean nothing; the meaning must have been related in the question. Many words are often necessary to convey a very simple statement; for in this sort of exercise we never hit the gold; the most that we can hope is by many arrows, more or less far off on different sides, to indicate, in the course of time, for what target we are aiming, and after an hour's talk, back and forward, to convey the purport of a single principle or a single thought. And yet while the curt, pithy speaker misses the point entirely, a wordy, prolegomenous babbler will often add three new offences in the process of excusing one. It is really a most delicate affair. The world was made before the English language, and seemingly upon a different design. Suppose we held our converse not in words, but in music; those who have a bad ear would find themselves cut off from all near commerce, and no better than foreigners in this big world. But we do not consider how many have "a bad ear" for words, nor

how often the most eloquent find nothing to reply. I hate questioners and questions; there are so few that can be spoken to without a lie. *" Do you forgive me? "* Madam and sweetheart, so far as I have gone in life I have never yet been able to discover what forgiveness means. *" Is it still the same between us? "* Why, how can it be? It is eternally different; and yet you are still the friend of my heart. *" Do you understand me? "* God knows; I should think it highly improbable.

The cruellest lies are often told in silence. A man may have sat in a room for hours and not opened his teeth, and yet come out of that room a disloyal friend or a vile calumniator. And how many loves have perished because, from pride, or spite, or diffidence, or that unmanly shame which withholds a man from daring to betray emotion, a lover, at the critical point of the relation, has but hung his head and held his tongue? And, again, a lie may be told by a truth, or a truth conveyed through a lie. Truth to facts is not always truth to sentiment; and part of the truth, as often happens in answer to a question, may be the foulest calumny. A fact may be an exception; but the feeling is the law, and it is that which you must neither garble nor belie. The whole tenor of a conversation is a part of the meaning of each separate statement; the beginning and the end define and travesty the intermediate conversation. You never speak to God; you address a fellow-man, full of his own tempers; and to tell truth, rightly understood, is not to state the true facts, but to convey a true impression; truth in spirit, not truth to letter, is the true veracity. To reconcile averted friends a Jesuitical discretion is often needful, not so much to gain a kind hearing as to communicate sober truth. Women have an ill name in this connection; yet they live in as true relations; the lie of a good woman is the true index of her heart.

" It takes," says Thoreau, in the noblest and most useful passage I remember to have read in any modern

author,* "two to speak truth—one to speak and another to hear." He must be very little experienced, or have no great zeal for truth, who does not recognise the fact. A grain of anger or a grain of suspicion produces strange acoustical effects, and makes the ear greedy to remark offence. Hence we find those who have once quarrelled carry themselves distantly and are ever ready to break the truce. To speak truth there must be moral equality or else no respect; and hence between parent and child intercourse is apt to degenerate into a verbal fencing bout, and misapprehensions to become ingrained. And there is another side to this, for the parent begins with an imperfect notion of the child's character, formed in early years or during the equinoctial gales of youth; to this he adheres, noting only the facts which suit with his preconception; and wherever a person fancies himself unjustly judged, he at once and finally gives up the effort to speak truth. With our chosen friends, on the other hand, and still more between lovers (for mutual understanding is love's essence), the truth is easily indicated by the one and aptly comprehended by the other. A hint taken, a look understood, conveys the gist of long and delicate explanations; and where the life is known even *yea* and *nay* become luminous. In the closest of all relations—that of a love well founded and equally shared—speech is half discarded, like a roundabout, infantile process or a ceremony of formal etiquette; and the two communicate directly by their presences, and with few looks and fewer words contrive to share their good and evil and uphold each other's hearts in joy. For love rests on a physical basis; it is a familiarity of nature's making and apart from voluntary choice. Understanding has in some sort outrun knowledge, for the affection perhaps began with the acquaintance; and as it was not made like other relations, so it is not, like them, to be perturbed

* *A week on the Concord and Merrimack Rivers*, Wednesday p. 283.

or clouded. Each knows more than can be uttered; each lives by faith, and believes by a natural compulsion; and between man and wife the language of the body is largely developed and grown strangely eloquent. The thought that prompted and was conveyed in a caress would only lose to be set down in words—ay, although Shakespeare himself should be the scribe.

Yet it is in these dear intimacies, beyond all others, that we must strive and do battle for the truth. Let but a doubt arise, and alas! all the previous intimacy and confidence is but another charge against the person doubted. *"What a monstrous dishonesty is this if I have been deceived so long and so completely!"* Let but that thought gain entrance, and you plead before a deaf tribunal. Appeal to the past; why, that is your crime! Make all clear, convince the reason; alas! speciousness is but a proof against you. *"If you can abuse me now, the more likely that you have abused me from the first."*

For a strong affection such moments are worth supporting, and they will end well; for your advocate is in your lover's heart and speaks her own language; it is not you but she herself who can defend and clear you of the charge. But in slighter intimacies, and for a less stringent union? Indeed, is it worth while? We are all *incompris,* only more or less concerned for the mischance; all trying wrongly to do right; all fawning at each other's feet like dumb, neglected lapdogs. Sometimes we catch an eye—this is our opportunity in the ages—and we wag our tail with a poor smile. *"Is that all?"* All? If you only knew! But how can they know? They do not love us; the more fools we to squander life on the indifferent.

But the morality of the thing, you will be glad to hear, is excellent; for it is only by trying to understand others that we can get our own hearts understood; and in matters of human feeling the clement judge is the most successful pleader.

CRABBED AGE AND YOUTH

"You know my mother now and then argues very notably; always very warmly at least. I happen often to differ from her; and we both think so well of our own arguments, that we very seldom are so happy as to convince one another. A pretty common case, I believe, in all *vehement* debatings. She says, I am *too witty;* Anglicè, *too pert;* I, that she is *too wise;* that is to say, being likewise put into English, *not so young as she has been.*"—Miss Howe to Miss Harlowe, *Clarissa,* vol. ii. Letter xiii.

THERE is a strong feeling in favour of cowardly and prudential proverbs. The sentiments of a man while he is full of ardour and hope are to be received, it is supposed, with some qualification. But when the same person has ignominiously failed and begins to eat up his words, he should be listened to like an oracle. Most of our pocket wisdom is conceived for the use of mediocre people, to discourage them from ambitious attempts, and generally console them in their mediocrity. And since mediocre people constitute the bulk of humanity, this is no doubt very properly so. But it does not follow that the one sort of proposition is any less true than the other, or that Icarus is not to be more praised, and perhaps more envied, than Mr. Samuel Budgett the Successful Merchant. The one is dead, to be sure, while the other is still in his counting-house counting out his money; and doubtless this is a consideration. But we have, on the other hand, some bold and magnanimous sayings common to high races and natures, which set forth the advantage of the losing side, and proclaim it better to be a dead lion than a living dog. It is difficult to fancy how the mediocrities reconcile such sayings with their proverbs. According to the

latter, every lad who goes to sea is an egregious ass; never to forget your umbrella through a long life would seem a higher and wiser flight of achievement than to go smiling to the stake; and so long as you are a bit of a coward and inflexible in money matters, you fulfil the whole duty of man.

It is a still more difficult consideration for our average men, that while all their teachers, from Solomon down to Benjamin Franklin and the ungodly Binney, have inculcated the same ideal of manners, caution, and respectability, those characters in history who have most notoriously flown in the face of such precepts are spoken of in hyperbolical terms of praise, and honoured with public monuments in the streets of our commercial centres. This is very bewildering to the moral sense. You have Joan of Arc, who left a humble but honest and reputable livelihood under the eyes of her parents, to go a-colonelling, in the company of rowdy soldiers, against the enemies of France; surely a melancholy example for one's daughters! And then you have Columbus, who may have pioneered America, but, when all is said, was a most imprudent navigator. His Life is not the kind of thing one would like to put into the hands of young people; rather, one would do one's utmost to keep it from their knowledge, as a red flag of adventure and disintegrating influence in life. The time would fail me if I were to recite all the big names in history whose exploits are perfectly irrational and even shocking to the business mind. The incongruity is speaking; and I imagine it must engender among the mediocrities a very peculiar attitude towards the nobler and showier sides of national life. They will read of the Charge of Balaclava in much the same spirit as they assist at a performance of the *Lyons Mail*. Persons of substance take in the *Times* and sit composedly in pit or boxes according to the degree of their prosperity in business. As for the generals who go galloping up and down among bomb-shells in absurd cocked hats—as for the actors who raddle their faces and demean themselves for

hire upon the stage—they must belong, thank God! to a different order of beings, whom we watch as we watch the clouds careering in the windy, bottomless inane, or read about like characters in ancient and rather fabulous annals. Our offspring would no more think of copying their behaviour, let us hope, than of doffing their clothes and painting themselves blue in consequence of certain admissions in the first chapter of their school history of England.

Discredited as they are in practice, the cowardly proverbs hold their own in theory; and it is another instance of the same spirit, that the opinions of old men about life have been accepted as final. All sorts of allowances are made for the illusions of youth; and none, or almost none, for the disenchantments of age. It is held to be a good taunt, and somehow or other to clinch the question logically, when an old gentleman waggles his head and says: "Ah, so I thought when I was your age." It is not thought an answer at all, if the young man retorts: "My venerable sir, so I shall most probably think when I am yours." And yet the one is as good as the other: pass for pass, tit for tat, a Roland for an Oliver.

"Opinion in good men," says Milton, "is but knowledge in the making." All opinions, properly so called, are stages on the road to truth. It does not follow that a man will travel any further; but if he has really considered the world and drawn a conclusion, he has travelled as far. This does not apply to formulæ got by rote, which are stages on the road to nowhere but second childhood and the grave. To have a catchword in your mouth is not the same thing as to hold an opinion; still less is it the same thing to have made one for yourself. There are too many of these catchwords in the world for people to rap out upon you like an oath and by way of an argument. They have a currency as intellectual counters; and many respectable persons pay their way with nothing else. They seem to stand for vague bodies of theory in the background. The im-

puted virtue of folios full of knockdown arguments is supposed to reside in them, just as some of the majesty of the British Empire dwells in the constable's truncheon. They are used in pure superstition, as old clod-hoppers spoil Latin by way of an exorcism. And yet they are vastly serviceable for checking unprofitable discussion and stopping the mouths of babes and sucklings. And when a young man comes to a certain stage of intellectual growth, the examination of these counters forms a gymnastic at once amusing and fortifying to the mind.

Because I have reached Paris, I am not ashamed of having passed through Newhaven and Dieppe. They were very good places to pass through, and I am none the less at my destination. All my old opinions were only stages on the way to the one I now hold, as itself is only a stage on the way to something else. I am no more abashed at having been a red-hot Socialist with a panacea of my own than at having been a sucking infant. Doubtless the world is quite right in a million ways; but you have to be kicked about a little to convince you of the fact. And in the meanwhile you must do something, be something, believe something. It is not possible to keep the mind in a state of accurate balance and blank; and even if you could do so, instead of coming ultimately to the right conclusion, you would be very apt to remain in a state of balance and blank to perpetuity. Even in quite intermediate stages, a dash of enthusiasm is not a thing to be ashamed of in the retrospect; if St. Paul had not been a very zealous Pharisee, he would have been a colder Christian. For my part, I look back to the time when I was a Socialist with something like regret. I have convinced myself (for the moment) that we had better leave these great changes to what we call great blind forces: their blindness being so much more perspicacious than the little, peering, partial eyesight of men. I seem to see that my own scheme would not answer; and all the other schemes I ever heard propounded would depress some

elements of goodness just as much as they encouraged others. Now I know that in thus turning Conservative with years, I am going through the normal cycle of change and traveling in the common orbit of men's opinions. I submit to this, as I would submit to gout or gray hair, as a concomitant of growing age or else of failing animal heat; but I do not acknowledge that it is necessarily a change for the better—I dare say it is deplorably for the worse. I have no choice in the business, and can no more resist this tendency of my mind than I could prevent my body from beginning to totter and decay. If I am spared (as the phrase runs) I shall doubtless outlive some troublesome desires; but I am in no hurry about that; nor, when the time comes, shall I plume myself on the immunity. Just in the same way, I do not greatly pride myself on having outlived my belief in the fairy tales of Socialism. Old people have faults of their own; they tend to become cowardly, niggardly, and suspicious. Whether from the growth of experience or the decline of animal heat, I see that age leads to these and certain other faults; and it follows, of course, that while in one sense I hope I am journeying towards the truth, in another I am indubitably posting towards these forms and sources of error.

As we go catching and catching at this or that corner of knowledge, now getting a foresight of generous possibilities, now chilled with a glimpse of prudence, we may compare the headlong course of our years to a swift torrent in which a man is carried away; now he is dashed against a boulder, now he grapples for a moment to a trailing spray; at the end, he is hurled out and overwhelmed in a dark and bottomless ocean. We have no more than glimpses and touches; we are torn away from our theories; we are spun round and round and shown this or the other view of life, until only fools or knaves can hold to their opinions. We take a sight at a condition in life, and say we have studied it; our most elaborate view is no more than an impression. If we had breathing space, we should take the

occasion to modify and adjust; but at this breakneck hurry, we are no sooner boys than we are adult, no sooner in love than married or jilted, no sooner one age than we begin to be another, and no sooner in the fulness of our manhood than we begin to decline towards the grave. It is in vain to seek for consistency or expect clear and stable views in a medium so perturbed and fleeting. This is no cabinet science, in which things are tested to a scruple; we theorise with a pistol to our head; we are confronted with a new set of conditions on which we have not only to pass a judgment, but to take action, before the hour is at an end. And we cannot even regard ourselves as a constant; in this flux of things, our identity itself seems in a perpetual variation; and not infrequently we find our own disguise the strangest in the masquerade. In the course of time, we grow to love things we hated and hate things we loved. Milton is not so dull as he once was, nor perhaps Ainsworth so amusing. It is decidedly harder to climb trees, and not nearly so hard to sit still. There is no use pretending; even the thrice royal game of hide-and-seek has somehow lost in zest. All our attributes are modified or changed; and it will be a poor account of us if our views do not modify and change in proportion. To hold the same views at forty as we held at twenty is to have been stupefied for a score of years, and take rank, not as a prophet, but as an unteachable brat, well birched and none the wiser. It is as if a ship captain should sail to India from the Port of London; and having brought a chart of the Thames on deck at his first setting out should obstinately use no other for the whole voyage.

And mark you, it would be no less foolish to begin at Gravesend with a chart of the Red Sea. *Si Jeunesse savait, si Vieillesse pouvait,* is a very pretty sentiment, but not necessarily right. In five cases out of ten, it is not so much that the young people do not know, as that they do not choose. There is something irreverent in the speculation, but perhaps the want of power has more

to do with the wise resolutions of age than we are always willing to admit. It would be an instructive experiment to make an old man young again and leave him all his *savoir*. I scarcely think he would put his money in the Savings Bank after all; I doubt if he would be such an admirable son as we are led to expect; and as for his conduct in love, I believe firmly he would out-Herod Herod, and put the whole of his new compeers to the blush. Prudence is a wooden Juggernaut, before whom Benjamin Franklin walks with the portly air of a high-priest, and after whom dances many a successful merchant in the character of Atys. But it is not a deity to cultivate in youth. If a man lives to any considerable age, it cannot be denied that he laments his imprudences, but I notice he often laments his youth a deal more bitterly and with a more genuine intonation.

It is customary to say that age should be considered, because it comes last. It seems just as much to the point, that youth comes first. And the scale fairly kicks the beam, if you go on to add that age, in a majority of cases, never comes at all. Disease and accident make short work of even the most prosperous persons; death costs nothing, and the expense of a headstone is an inconsiderable trifle to the happy heir. To be suddenly snuffed out in the middle of ambitious schemes is tragical enough at best; but when a man has been grudging himself his own life in the meanwhile, and saving up everything for the festival that was never to be, it becomes that hysterically moving sort of tragedy which lies on the confines of farce. The victim is dead —and he has cunningly overreached himself; a combination of calamities none the less absurd for being grim. To husband a favourite claret until the batch turns sour, is not at all an artful stroke of policy; and how much more with a whole cellar—a whole bodily existence! People may lay down their lives with cheerfulness in the sure expectation of a blessed immortality; but that is a different affair from giving up youth with

all its admirable pleasures, in the hope of a better quality of gruel in a more than problematical, nay, more than improbable, old age. We should not compliment a hungry man, who should refuse a whole dinner and reserve all his appetite for the dessert, before he knew whether there was to be any dessert or not. If there be such a thing as imprudence in the world, we surely have it here. We sail in leaky bottoms and on great and perilous waters; and to take a cue from the dolorous old naval ballad, we have heard the mermaidens singing, and know that we shall never see dry land any more. Old and young, we are all on our last cruise. If there is a fill of tobacco among the crew, for God's sake pass it round, and let us have a pipe before we go!

Indeed, by the report of our elders, this nervous preparation for old age is only trouble thrown away. We fall on guard, and after all it is a friend who comes to meet us. After the sun is down and the west faded, the heavens begin to fill with shining stars. So, as we grow old, a sort of equable jog-trot of feeling is substituted for the violent ups and downs of passion and disgust; the same influence that restrains our hopes quiets our apprehensions; if the pleasures are less intense, the troubles are milder and more tolerable; and in a word, this period for which we are asked to hoard up everything as for a time of famine, is, in its own right, the richest, easiest, and happiest of life. Nay, by managing its own work and following its own happy inspiration, youth is doing the best it can to endow the leisure of age. A full, busy youth is your only prelude to a self-contained and independent age; and the muff inevitably develops into the bore. There are not many Doctor Johnsons, to set forth upon their first romantic voyage at sixty-four. If we wish to scale Mont Blanc or visit a thieves' kitchen in the East End, to go down in a diving-dress or up in a balloon, we must be about it while we are still young. It will not do to delay until we are clogged with prudence and limping with rheumatism, and people begin to ask us: "What does Gravity

out of bed?" Youth is the time to go flashing from one end of the world to the other both in mind and body; to try the manners of different nations; to hear the chimes at midnight; to see sunrise in town and country; to be converted at a revival; to circumnavigate the metaphysics, write halting verses, run a mile to see a fire, and wait all day long in the theatre to applaud *Hernani*. There is some meaning in the old theory about wild oats; and a man who has not had his green-sickness and got done with it for good, is as little to be depended on as an unvaccinated infant. "It is extraordinary," said Lord Beaconsfield, one of the brightest and best preserved of youths up to the date of his last novel,* "it is extraordinary how hourly and how violently change the feelings of an inexperienced young man." And this mobility is a special talent entrusted to his care; a sort of indestructible virginity; a magic armour, with which he can pass unhurt through great dangers and come unbedaubed out of the miriest passages. Let him voyage, speculate, see all that he can, do all that he may; his soul has as many lives as a cat; he will live in all weathers, and never be a halfpenny the worse. Those who go to the devil in youth, with anything like a fair chance, were probably little worth saving from the first; they must have been feeble fellows—creatures made of putty and pack-thread, without steel or fire, anger or true joyfulness, in their composition; we may sympathise with their parents, but there is not much cause to go into mourning for themselves; for to be quite honest, the weak brother is the worst of mankind.

When the old man waggles his head and says, "Ah, so I thought when I was your age," he has proved the youth's case. Doubtless, whether from growth of experience or decline of animal heat, he thinks so no longer; but he thought so while he was young; and all men have thought so while they were young, since there was dew in the morning or hawthorn in May; and here

* Lothair.

is another young man adding his vote to those of previous generations and rivetting another link to the chain of testimony. It is as natural and as right for a young man to be imprudent and exaggerated, to live in swoops and circles, and beat about his cage like any other wild thing newly captured, as it is for old men to turn gray, or mothers to love their offspring, or heroes to die for something worthier than their lives.

By way of an apologue for the aged, when they feel more than usually tempted to offer their advice, let me recommend the following little tale. A child who had been remarkably fond of toys (and in particular of lead soldiers) found himself growing to the level of acknowledged boyhood without any abatement of this childish taste. He was thirteen; already he had been taunted for dallying overlong about the playbox; he had to blush if he was found among his lead soldiers; the shades of the prison-house were closing about him with a vengeance. There is nothing more difficult than to put the thoughts of children into the language of their elders; but this is the effect of his meditations at this juncture: "Plainly," he said, "I must give up my playthings in the meanwhile, since I am not in a position to secure myself against idle jeers. At the same time, I am sure that playthings are the very pick of life; all people give them up out of the same pusillanimous respect for those who are a little older; and if they do not return to them as soon as they can, it is only because they grow stupid and forget. I shall be wiser; I shall conform for a little to the ways of their foolish world; but so soon as I have made enough money, I shall retire and shut myself up among my playthings until the day I die." Nay, as he was passing in the train along the Esterel mountains between Cannes and Fréjus, he remarked a pretty house in an orange garden at the angle of a bay, and decided that this should be his Happy Valley. Astrea Redux; childhood was to come again! The idea has an air of simple nobility to me, not unworthy of Cincinnatus. And yet, as the

reader has probably anticipated, it is never likely to be carried into effect. There was a worm i' the bud, a fatal error in the premises. Childhood must pass away, and then youth, as surely as age approaches. The true wisdom is to be always seasonable, and to change with a good grace in changing circumstances. To love playthings well as a child, to lead an adventurous and honourable youth, and to settle when the time arrives, into a green and smiling age, is to be a good artist in life and deserve well of yourself and your neighbour.

You need repent none of your youthful vagaries. They may have been over the score on one side, just as those of age are probably over the score on the other. But they had a point; they not only befitted your age and expressed its attitude and passions, but they had a relation to what was outside of you, and implied criticisms on the existing state of things, which you need not allow to have been undeserved, because you now see that they were partial. All error, not merely verbal, is a strong way of stating that the current truth is incomplete. The follies of youth have a basis in sound reason, just as much as the embarrassing questions put by babes and sucklings. Their most anti-social acts indicate the defects of our society. When the torrent sweeps the man against a boulder, you must expect him to scream, and you need not be surprised if the scream is sometimes a theory. Shelley, chafing at the Church of England, discovered the cure of all evils in universal atheism. Generous lads irritated at the injustices of society, see nothing for it but the abolishment of everything and Kingdom Come of anarchy. Shelley was a young fool; so are these cock-sparrow revolutionaries. But it is better to be a fool than to be dead. It is better to emit a scream in the shape of a theory than to be entirely insensible to the jars and incongruities of life and take everything as it comes in a forlorn stupidity. Some people swallow the universe like a pill; they travel on through the world, like smiling images pushed from behind. For God's sake give me the young man

who has brains enough to make a fool of himself! As for the others, the irony of facts shall take it out of their hands, and make fools of them in downright earnest, ere the farce be over. There shall be such a mopping and a mowing at the last day, and such blushing and confusion of countenance for all those who have been wise in their own esteem and have not learnt the rough lessons that youth hands on to age. If we are indeed to perfect and complete our own natures, and grow larger, stronger, and more sympathetic against some nobler career in the future, we had all best bestir ourselves to the utmost while we have the time. To equip a dull, respectable person with wings would be but to make a parody of an angel.

In short, if youth is not quite right in its opinions, there is a strong probability that age is not much more so. Undying hope is co-ruler of the human bosom with infallible credulity. A man finds he has been wrong at every preceding stage of his career, only to deduce the astonishing conclusion that he is at last entirely right. Mankind, after centuries of failure, are still upon the eve of a thoroughly constitutional millennium. Since we have explored the maze so long without result, it follows, for poor human reason, that we cannot have to explore much longer; close by must be the centre, with a champagne luncheon and a piece of ornamental water. How if there were no centre at all, but just one alley after another, and the whole world a labyrinth without end or issue?

I overheard the other day a scrap of conversation, which I take the liberty to reproduce. "What I advance is true," said one. "But not the whole truth," answered the other. "Sir," returned the first (and it seemed to me there was a smack of Dr. Johnson in the speech), "Sir, there is no such thing as the whole truth!" Indeed, there is nothing so evident in life as that there are two sides to a question. History is one long illustration. The forces of nature are engaged, day by day, in cudgelling it into our backward intelligences.

We never pause for a moment's consideration, but we admit it as an axiom. An enthusiast sways humanity exactly by disregarding this great truth, and dinning it into our ears that this or that question has only one possible solution; and your enthusiast is a fine florid fellow, dominates things for a while and shakes the world out of a doze; but when once he is gone, an army of quiet and uninfluential people set to work to remind us of the other side and demolish the generous imposture. While Calvin is putting everybody exactly right in his *Institutes,* and hot-headed Knox is thundering in the pulpit, Montaigne is already looking at the other side in his library in Périgord, and predicting that they will find as much to quarrel about in the Bible as they had found already in the Church. Age may have one side, but assuredly Youth has the other. There is nothing more certain than that both are right, except perhaps that both are wrong. Let them agree to differ; for who knows but what agreeing to differ may not be a form of agreement rather than a form of difference?

I suppose it is written that any one who sets up for a bit of a philosopher, must contradict himself to his very face. For here have I fairly talked myself into thinking that we have the whole thing before us at last; that there is no answer to the mystery, except that there are as many as you please; that there is no centre to the maze because, like the famous sphere, its centre is everywhere; and that agreeing to differ with every ceremony of politeness, is the only "one undisturbed song of pure concent" to which we are ever likely to lend our musical voices.

AN APOLOGY FOR IDLERS

"BOSWELL: We grow weary when idle.
"JOHNSON: That is, sir, because others being busy, we want company; but if we were idle, there would be no growing weary; we should all entertain one another."

JUST now, when every one is bound, under pain of a decree in absence convicting them of *lèse*-respectability, to enter on some lucrative profession, and labour therein with something not far short of enthusiasm, a cry from the opposite party who are content when they have enough, and like to look on and enjoy in the meanwhile, savours a little of bravado and gasconade. And yet this should not be. Idleness so called, which does not consist in doing nothing, but in doing a great deal not recognised in the dogmatic formularies of the ruling class, has as good a right to state its position as industry itself. It is admitted that the presence of people who refuse to enter in the great handicap race for sixpenny pieces, is at once an insult and a disenchantment for those who do. A fine fellow (as we see so many) takes his determination, votes for sixpences, and in the emphatic Americanism, "goes for" them. And while such an one is ploughing distressfully up the road, it is not hard to understand his resentment, when he perceives cool persons in the meadows by the wayside, lying with a handkerchief over their ears and a glass at their elbow. Alexander is touched in a very delicate place by the disregard of Diogenes. Where was the glory of having taken Rome for those tumultuous barbarians, who poured into the Senate house, and found the Fathers sitting silent and unmoved by their success? It is a sore thing to have laboured along and scaled the

arduous hilltops, and when all is done find humanity indifferent to your achievement. Hence physicists condemn the unphysical; financiers have only a superficial toleration for those who know little of stocks; literary persons despise the unlettered; and people of all pursuits combine to disparage those who have none.

But though this is one difficulty of the subject, it is not the greatest. You could not be put in prison for speaking against industry, but you can be sent to Coventry for speaking like a fool. The greatest difficulty with most subjects is to do them well; therefore, please to remember this is an apology. It is certain that much may be judiciously argued in favour of diligence; only there is something to be said against it, and that is what, on the present occasion, I have to say. To state one argument is not necessarily to be deaf to all others, and that a man has written a book of travels in Montenegro, is no reason why he should never have been to Richmond.

It is surely beyond a doubt that people should be a good deal idle in youth. For though here and there a Lord Macaulay may escape from school honours with all his wits about him, most boys pay so dear for their medals that they never afterwards have a shot in their locker, and begin the world bankrupt. And the same holds true during all the time a lad is educating himself, or suffering others to educate him. It must have been a very foolish old gentleman who addressed Johnson at Oxford in these words: "Young man, ply your book diligently now, and acquire a stock of knowledge; for when years come upon you, you will find that poring upon books will be but an irksome task." The old gentleman seems to have been unaware that many other things besides reading grow irksome, and not a few become impossible, by the time a man has to use spectacles and cannot walk without a stick. Books are good enough in their own way, but they are a mighty bloodless substitute for life. It seems a pity to sit like the Lady of Shalott, peering into a mirror, with your back

turned on all the bustle and glamour of reality. And if a man reads very hard, as the old anecdote reminds us, he will have little time for thought.

If you look back on your own education, I am sure it will not be the full, vivid, instructive hours of truantry that you regret; you would rather cancel some lack-lustre periods between sleep and waking in the class. For my own part, I have attended a good many lectures in my time. I still remember that the spinning of a top is a case of Kinetic Stability. I still remember that Emphyteusis is not a disease, nor Stillicide a crime. But though I would not willingly part with such scraps of science, I do not set the same store by them as by certain other odds and ends that I came by in the open street while I was playing truant. This is not the moment to dilate on that mighty place of education, which was the favourite school of Dickens and of Balzac, and turns out yearly many inglorious masters in the Science of the Aspects of Life. Suffice it to say this: if a lad does not learn in the streets, it is because he has no faculty of learning. Nor is the truant always in the streets, for if he prefers, he may go out by the gardened suburbs into the country. He may pitch on some tuft of lilacs over a burn, and smoke innumerable pipes to the tune of the water on the stones. A bird will sing in the thicket. And there he may fall into a vein of kindly thought, and see things in a new perspective. Why, if this be not education, what is? We may conceive Mr. Worldly Wiseman accosting such an one, and the conversation that should thereupon ensue:—

"How now, young fellow, what dost thou here?"

"Truly, sir, I take mine ease."

"Is not this the hour of the class? and should'st thou not be plying thy Book with diligence, to the end thou mayest obtain knowledge?"

"Nay, but thus also I follow after Learning, by your leave."

"Learning, quotha! After what fashion, I pray thee? Is it mathematics?"

"No, to be sure."
"Is it metaphysics?"
"Nor that."
"Is it some language?"
"Nay, it is no language."
"Is it a trade?"
"Nor a trade neither."
"Why, then, what is't?"
"Indeed, sir, as time may soon come for me to go upon Pilgrimage, I am desirous to note what is commonly done by persons in my case, and where are the ugliest Sloughs and Thickets on the Road; as also, what manner of staff is of the best service. Moreover, I lie here, by this water, to learn by root-of-heart a lesson which my master teaches me to call Peace, or Contentment."

Hereupon Mr. Worldly Wiseman was much commoved with passion, and shaking his cane with a very threatful countenance, broke forth upon this wise: "Learning, quotha!" said he; "I would have all such rogues scourged by the Hangman!"

And so he would go his way, ruffling out his cravat with a crackle of starch, like a turkey when it spread its feathers.

Now this, of Mr. Wiseman's, is the common opinion. A fact is not called a fact, but a piece of gossip, if it does not fall into one of your scholastic categories. An inquiry must be in some acknowledged direction, with a name to go by; or else you are not inquiring at all, only lounging; and the workhouse is too good for you. It is supposed that all knowledge is at the bottom of a well, or the far end of a telescope. Sainte-Beuve, as he grew older, came to regard all experience as a single great book, in which to study for a few years ere we go hence; and it seemed all one to him whether you should read in Chapter xx., which is the differential calculus, or in Chapter xxxix., which is hearing the band play in the gardens. As a matter of fact, an intelligent person, looking out of his eyes and hearkening in his

ears, with a smile on his face all the time, will get more true education than many another in a life of heroic vigils. There is certainly some chill and arid knowledge to be found upon the summits of formal and laborious science; but it is all round about you, and for the trouble of looking, that you will acquire the warm and palpitating facts of life. While others are filling their memory with a lumber of words, one-half of which they will forget before the week be out, your truant may learn some really useful art: to play the fiddle, to know a good cigar, or to speak with ease and opportunity to all varieties of men. Many who have "plied their book diligently," and know all about some one branch or another of accepted lore, come out of the study with an ancient and owl-like demeanour, and prove dry, stockish, and dyspeptic in all the better and brighter parts of life. Many make a large fortune, who remain underbred and pathetically stupid to the last. And meanwhile there goes the idler, who began life along with them—by your leave, a different picture. He has had time to take care of his health and his spirits; he has been a great deal in the open air, which is the most salutary of all things for both body and mind; and if he has never read the great Book in very recondite places, he has dipped into it and skimmed it over to excellent purpose. Might not the student afford some Hebrew roots, and the business man some of his half-crowns, for a share of the idler's knowledge of life at large, and Art of Living? Nay, and the idler has another and more important quality than these. I mean his wisdom. He who has much looked on at the childish satisfaction of other people in their hobbies, will regard his own with only a very ironical indulgence. He will not be heard among the dogmatists. He will have a great and cool allowance for all sorts of people and opinions. If he finds no out-of-the-way truths, he will identify himself with no very burning falsehood. His way takes him along a by-road, not much frequented, but very even and pleasant, which is called

Commonplace Lane, and leads to the Belvedere of Common-sense. Thence he shall command an agreeable, if no very noble prospect; and while others behold the East and West, the Devil and the Sunrise, he will be contentedly aware of a sort of morning hour upon all sublunary things, with an army of shadows running speedily and in many different directions into the great daylight of Eternity. The shadows and the generations, the shrill doctors and the plangent wars, go by into ultimate silence and emptiness; but underneath all this, a man may see, out of the Belvedere windows, much green and peaceful landscape; many fire-lit parlours; good people laughing, drinking, and making love as they did before the Flood or the French Revolution; and the old shepherd telling his tale under the hawthorn.

Extreme *busyness*, whether at school or college, kirk or market, is a symptom of deficient vitality; and a faculty for idleness implies a catholic appetite and a strong sense of personal identity. There is a sort of dead-alive, hackneyed people about, who are scarcely conscious of living except in the exercise of some conventional occupation. Bring these fellows into the country or set them aboard ship, and you will see how they pine for their desk or their study. They have no curiosity; they cannot give themselves over to random provocations; they do not take pleasure in the exercise of their faculties for its own sake; and unless Necessity lays about them with a stick, they will even stand still. It is no good speaking to such folk: they *cannot* be idle, their nature is not generous enough; and they pass those hours in a sort of coma, which are not dedicated to furious moiling in the gold-mill. When they do not require to go to office, when they are not hungry and have no mind to drink, the whole breathing world is a blank to them. If they have to wait an hour or so for a train, they fall into a stupid trance with their eyes open. To see them, you would suppose there was nothing to look at and no one to speak with; you would imagine they were paralysed or alienated; and yet very possibly they

are hard workers in their own way, and have good eyesight for a flaw in a deed or a turn of the market. They have been to school and college, but all the time they had their eye on the medal; they have gone about in the world and mixed with clever people, but all the time they were thinking of their own affairs. As if a man's soul were not too small to begin with, they have dwarfed and narrowed theirs by a life of all work and no play; until here they are at forty, with a listless attention, a mind vacant of all material of amusement, and not one thought to rub against another, while they wait for the train. Before he was breeched, he might have clambered on the boxes; when he was twenty, he would have stared at the girls; but now the pipe is smoked out, the snuff-box empty, and my gentleman sits bolt upright upon a bench, with lamentable eyes. This does not appeal to me as being Success in Life.

But it is not only the person himself who suffers from his busy habits, but his wife and children, his friends and relations, and down to the very people he sits with in a railway-carriage or an omnibus. Perpetual devotion to what a man calls his business, is only to be sustained by perpetual neglect of many other things. And it is not by any means certain that a man's business is the most important thing he has to do. To an impartial estimate it will seem clear that many of the wisest, most virtuous, and most beneficent parts that are to be played upon the Theatre of Life are filled by gratuitous performers, and pass, among the world at large, as phases of idleness. For in that Theatre, not only the walking gentlemen, singing chambermaids, and diligent fiddlers in the orchestra, but those who look on and clap their hands from the benches, do really play a part and fulfil important offices towards the general result. You are no doubt very dependent on the care of your lawyer and stockbroker, of the guards and signalmen who convey you rapidly from place to place, and the policemen who walk the streets for your protection; but is there not a thought of gratitude in your heart for certain

other benefactors who set you smiling when they fall in your way, or season your dinner with good company? Colonel Newcome helped to lose his friend's money; Fred Bayham had an ugly trick of borrowing shirts; and yet they were better people to fall among than Mr. Barnes. And though Falstaff was neither sober nor very honest, I think I could name one or two long-faced Barabbases whom the world could better have done without. Hazlitt mentions that he was more sensible of obligation to Northcote, who had never done him anything he could call a service, than to his whole circle of ostentatious friends; for he thought a good companion emphatically the greatest benefactor. I know there are people in the world who cannot feel grateful unless the favour has been done them at the cost of pain and difficulty. But this is a churlish disposition. A man may send you six sheets of letter-paper covered with the most entertaining gossip, or you may pass half an hour pleasantly, perhaps profitably, over an article of his; do you think the service would be greater if he had made the manuscript in his heart's blood, like a compact with the devil? Do you really fancy you should be more beholden to your correspondent, if he had been damning you all the while for your importunity? Pleasures are more beneficial than duties because, like the quality of mercy, they are not strained, and they are twice blest. There must always be two to a kiss, and there may be a score in a jest: but wherever there is an element of sacrifice, the favour is conferred with pain, and, among generous people, received with confusion. There is no duty we so much underrate as the duty of being happy. By being happy we sow anonymous benefits upon the world, which remain unknown even to ourselves, or when they are disclosed, surprise nobody so much as the benefactor. The other day, a ragged, barefoot boy ran down the street after a marble, with so jolly an air that he set everyone he passed into a good humour; one of these persons, who had been delivered from more than usually black

thoughts, stopped the little fellow and gave him some money with this remark: "You see what sometimes comes of looking pleased." If he had looked pleased before, he had now to look both pleased and mystified. For my part, I justify this encouragement of smiling rather than tearful children; I do not wish to pay for tears anywhere but upon the stage; but I am prepared to deal largely in the opposite commodity. A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of goodwill; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great Theorem of the Liveableness of Life. Consequently, if a person cannot be happy without remaining idle, idle he should remain. It is a revolutionary precept; but thanks to hunger and the workhouse, one not easily to be abused; and within practical limits, it is one of the most incontestable truths in the whole Body of Morality. Look at one of your industrious fellows for a moment, I beseech you. He sows hurry and reaps indigestion; he puts a vast deal of activity out to interest, and receives a large measure of nervous derangement in return. Either he absents himself entirely from all fellowship, and lives a recluse in a garret, with carpet slippers and a leaden inkpot; or he comes among people swiftly and bitterly, in a contraction of his whole nervous system, to discharge some temper before he returns to work. I do not care how much or how well he works, this fellow is an evil feature in other people's lives. They would be happier if he were dead. They could easier do without his services in the Circumlocution Office, than they can tolerate his fractious spirits. He poisons life at the well-head. It is better to be beggared out of hand by a scape-grace nephew, than daily hag-ridden by a peevish uncle.

And what, in God's name, is all this pother about? For what cause do they embitter their own and other

people's lives? That a man should publish three or thirty articles a year, that he should finish or not finish his great allegorical picture, are questions of little interest to the world. The ranks of life are full; and although a thousand fall, there are always some to go into the breach. When they told Joan of Arc she should be at home minding women's work, she answered there were plenty to spin and wash. And so, even with your own rare gifts! When nature is "so careless of the single life," why should we coddle ourselves into the fancy that our own is of exceptional importance? Suppose Shakespeare had been knocked on the head some dark night in Sir Thomas Lucy's preserves, the world would have wagged on better or worse, the pitcher gone to the well, the scythe to the corn, and the student to his book; and no one been any the wiser of the loss. There are not many works extant, if you look the alternative all over, which are worth the price of a pound of tobacco to a man of limited means. This is a sobering reflection for the proudest of our earthly vanities. Even a tobacconist may, upon consideration, find no great cause for personal vainglory in the phrase; for although tobacco is an admirable sedative, the qualities necessary for retailing it are neither rare nor precious in themselves. Alas and alas! you may take it how you will, but the services of no single individual are indispensable. Atlas was just a gentleman with a protracted nightmare! And yet you see merchants who go and labour themselves into a great fortune, and thence into the bankruptcy court; scribblers who keep scribbling at little articles until their temper is a cross to all who come about them, as though Pharaoh should set the Israelites to make a pin instead of a pyramid; and fine young men who work themselves into a decline, and are driven off in a hearse with white plumes upon it. Would you not suppose these persons had been whispered, by the Master of the Ceremonies, the promise of some momentous destiny? and that this lukewarm bullet on which they play their farces was the bull's-eye and

centre-point of all the universe? And yet it is not so. The ends for which they gave away their priceless youth, for all they know, may be chimerical or hurtful; the glory and riches they expect may never come, or may find them indifferent; and they and the world they inhabit are so inconsiderable that the mind freezes at the thought.

ORDERED SOUTH

BY a curious irony of fate, the places to which we are sent when health deserts us are often singularly beautiful. Often, too, they are places we have visited in former years, or seen briefly in passing by, and kept ever afterwards in pious memory; and we please ourselves with the fancy that we shall repeat many vivid and pleasurable sensations, and take up again the thread of our enjoyment in the same spirit as we let it fall. We shall now have an opportunity of finishing many pleasant excursions, interrupted of yore before our curiosity was fully satisfied. It may be that we have kept in mind, during all these years, the recollection of some valley into which we have just looked down for a moment before we lost sight of it in the disorder of the hills; it may be that we have lain awake at night, and agreeably tantalised ourselves with the thought of corners we had never turned, or summits we had all but climbed; we shall now be able, as we tell ourselves, to complete all these unfinished pleasures, and pass beyond the barriers that confined our recollections.

The promise is so great, and we are all so easily led away when hope and memory are both in one story, that I dare say the sick man is not very inconsolable when he receives sentence of banishment, and is inclined to regard his ill-health as not the least fortunate accident of his life. Nor is he immediately undeceived. The stir and speed of the journey, and the restlessness that goes to bed with him as he tries to sleep between two days of noisy progress, fever him, and stimulate his dull nerves into something of their old quickness and sensibility. And so he can enjoy the faint autumnal splen-

dour of the landscape, as he sees hill and plain, vineyard and forest, clad in one wonderful glory of fairy gold, which the first great winds of winter will transmute, as in the fable, into withered leaves. And so too he can enjoy the admirable brevity and simplicity of such little glimpses of country and country ways as flash upon him through the windows of the train; little glimpses that have a character all their own; sights seen as a travelling swallow might see them from the wing, or Iris as she went abroad over the land on some Olympian errand. Here and there, indeed, a few children huzzah and wave their hands to the express; but for the most part, it is an interruption too brief and isolated to attract much notice; the sheep do not cease from browsing; a girl sits balanced on the projecting tiller of a canal boat, so precariously that it seems as if a fly or the splash of a leaping fish would be enough to overthrow the dainty equilibrium, and yet all these hundreds of tons of coal and wood and iron have been precipitated roaring past her very ear, and there is not a start, not a tremor, not a turn of the averted head, to indicate that she has been even conscious of its passage. Herein, I think, lies the chief attraction of railway travel. The speed is so easy, and the train disturbs so little the scenes through which it takes us, that our heart becomes full of the placidity and stillness of the country; and while the body is borne forward in the flying chain of carriages, the thoughts alight, as the humour moves them, at unfrequented stations; they make haste up the poplar alley that leads toward the town; they are left behind with the signalman as, shading his eyes with his hands, he watches the long train sweep away into the golden distance.

Moreover, there is still before the invalid the shock of wonder and delight with which he will learn that he has passed the indefinable line that separates South from North. And this is an uncertain moment; for sometimes the consciousness is forced upon him early, on the occasion of some slight association, a colour, a

flower, or a scent; and sometimes not until, one fine morning, he wakes up with the southern sunshine peeping through the *persiennes*, and the southern patois confusedly audible below the windows. Whether it come early or late, however, this pleasure will not end with the anticipation, as do so many others of the same family. It will leave him wider awake than it found him, and give a new significance to all he may see for many days to come. There is something in the mere name of the South that carries enthusiasm along with it. At the sound of the word, he pricks up his ears; he becomes as anxious to seek out beauties and to get by heart the permanent lines and character of the landscape, as if he had been told that it was all his own—an estate out of which he had been kept unjustly, and which he was now to receive in free and full possession. Even those who have never been there before feel as if they had been; and everybody goes comparing, and seeking for the familiar, and finding it with such ecstasies of recognition, that one would think they were coming home after a weary absence, instead of travelling hourly farther abroad.

It is only after he is fairly arrived and settled down in his chosen corner, that the invalid begins to understand the change that has befallen him. Everything about him is as he had remembered, or as he had anticipated. Here, at his feet, under his eyes, are the olive gardens and the blue sea. Nothing can change the eternal magnificence of form of the naked Alps behind Mentone; nothing, not even the crude curves of the railway, can utterly deform the suavity of contour of one bay after another along the whole reach of the Riviera And of all this, he has only a cold head-knowledge that is divorced from enjoyment. He recognises with his intelligence that this thing and that thing is beautiful, while in his heart of hearts he has to confess that it is not beautiful for him. It is in vain that he spurs his discouraged spirit; in vain that he chooses out points of view, and stands there, looking with all his eyes, and

waiting for some return of the pleasure that he remembers in other days, as the sick folk may have awaited the coming of the angel at the pool of Bethesda. He is like an enthusiast leading about with him a stolid, indifferent tourist. There is some one by who is out of sympathy with the scene, and is not moved up to the measure of the occasion; and that some one is himself. The world is disenchanted for him. He seems to himself to touch things with muffled hands, and to see them through a veil. His life becomes a palsied fumbling after notes that are silent when he has found and struck them. He cannot recognise that this phlegmatic and unimpressionable body with which he now goes burthened, is the same that he knew heretofore so quick and delicate and alive.

He is tempted to lay the blame on the very softness and amenity of the climate, and to fancy that in the rigours of the winter at home, these dead emotions would revive and flourish. A longing for the brightness and silence of fallen snow seizes him at such times. He is homesick for the hale rough weather; for the tracery of the frost upon his window-panes at morning, the reluctant descent of the first flakes, and the white roofs relieved against the sombre sky. And yet the stuff of which these yearnings are made, is of the flimsiest: if but the thermometer fall a little below its ordinary Mediterranean level, or a wind come down from the snow-clad Alps behind, the spirit of his fancies changes upon the instant, and many a doleful vignette of the grim wintry streets at home returns to him, and begins to haunt his memory. The hopeless, huddled attitude of tramps in doorways; the flinching gait of barefoot children on the icy pavement; the sheen of the rainy streets towards afternoon; the meagre anatomy of the poor defined by the clinging of wet garments; the high canorous note of the North-easter on days when the very houses seem to stiffen with cold: these, and such as these, crowd back upon him, and mockingly substitute themselves for the fanciful winter scenes with

which he had pleased himself a while before. He cannot be glad enough that he is where he is. If only the others could be there also; if only those tramps could lie down for a little in the sunshine, and those children warm their feet, this once, upon a kindlier earth; if only there were no cold anywhere, and no nakedness, and no hunger; if only it were as well with all men as it is with him!

For it is not altogether ill with the invalid, after all. If it is only rarely that anything penetrates vividly into his numbed spirit, yet, when anything does, it brings with it a joy that is all the more poignant for its very rarity. There is something pathetic in these occasional returns of a glad activity of heart. In his lowest hours he will be stirred and awakened by many such; and they will spring perhaps from very trivial sources; as a friend once said to me, the "spirit of delight" comes often on small wings. For the pleasure that we take in beautiful nature is essentially capricious. It comes sometimes when we least look for it; and sometimes, when we expect it most certainly, it leaves us to gape joylessly for days together, in the very home-land of the beautiful. We may have passed a place a thousand times and one; and on the thousand and second it will be transfigured, and stand forth in a certain splendour of reality from the dull circle of surroundings; so that we see it "with a child's first pleasure," as Wordsworth saw the daffodils by the lake side. And if this falls out capriciously with the healthy, how much more so with the invalid. Some day he will find his first violet, and be lost in pleasant wonder, by what alchemy the cold earth of the clods, and the vapid air and rain, can be transmuted into colour so rich and odour so touchingly sweet. Or perhaps he may see a group of washerwomen relieved, on a spit of shingle, against the blue sea, or a meeting of flower-gatherers in the tempered daylight of an olive-garden; and something significant or monumental in the grouping, something in the harmony of faint colour that is always

characteristic of the dress of these southern women, will come home to him unexpectedly, and awake in him that satisfaction with which we tell ourselves that we are the richer by one more beautiful experience. Or it may be something even slighter: as when the opulence of the sunshine, which somehow gets lost and fails to produce its effect on the large scale, is suddenly revealed to him by the chance isolation—as he changes the position of his sunshade—of a yard or two of roadway with its stones and weeds. And then, there is no end to the infinite variety of the olive-yards themselves. Even the colour is indeterminate and continually shifting: now you would say it was green, now gray, now blue; now tree stands above tree, like "cloud on cloud," massed into filmy indistinctness; and now, at the wind's will, the whole sea of foliage is shaken and broken up with little momentary silverings and shadows. But every one sees the world in his own way. To some the glad moment may have arrived on other provocations; and their recollection may be most vivid of the stately gait of women carrying burthens on their heads; of tropical effects, with canes and naked rock and sunlight; of the relief of cypresses; of the troubled, busy-looking groups of sea-pines, that seem always as if they were being wielded and swept together by a whirlwind; of the air coming, laden with virginal perfumes, over the myrtles and the scented underwood; of the empurpled hills standing up, solemn and sharp, out of the green-gold air of the east at evening.

There go many elements, without doubt, to the making of one such moment of intense perception; and it is on the happy agreement of these many elements, on the harmonious vibration of many nerves, that the whole delight of the moment must depend. Who can forget how, when he has chanced upon some attitude of complete restfulness, after long uneasy rolling to and fro on grass or heather, the whole fashion of the landscape has been changed for him, as though the sun had just broken forth, or a great artist had only then completed,

by some cunning touch, the composition of the picture? And not only a change of posture—a snatch of perfume, the sudden singing of a bird, the freshness of some pulse of air from an invisible sea, the light shadow of a traveling cloud, the merest nothing that sends a little shiver along the most infinitesimal nerve of a man's body—not one of the least of these but has a hand somehow in the general effect, and brings some refinement of its own into the character of the pleasure we feel.

And if the external conditions are thus varied and subtle, even more so are those within our own bodies. No man can find out the world, says Solomon, from beginning to end, because the world is in his heart; and so it is impossible for any of us to understand, from beginning to end, that agreement of harmonious circumstances that creates in us the highest pleasure of admiration, precisely because some of these circumstances are hidden from us for ever in the constitution of our own bodies. After we have reckoned up all that we can see or hear or feel, there still remains to be taken into account some sensibility more delicate than usual in the nerves affected, or some exquisite refinement in the architecture of the brain, which is indeed to the sense of the beautiful as the eye or the ear to the sense of hearing or sight. We admire splendid views and great pictures; and yet what is truly admirable is rather the mind within us, that gathers together these scattered details for its delight, and makes out of certain colours certain distributions of graduated light and darkness, that intelligible whole which alone we call a picture or a view. Hazlitt, relating in one of his essays how he went on foot from one great man's house to another's in search of works of art, begins suddenly to triumph over these noble and wealthy owners, because he was more capable of enjoying their costly possessions than they were; because they had paid the money and he had received the pleasure. And the occasion is a fair one for self-complacency. While the one man was working to be able to buy the picture, the other was

working to be able to enjoy the picture. An inherited aptitude will have been diligently improved in either case; only the one man has made for himself a fortune, and the other has made for himself a living spirit. It is a fair occasion for self-complacency, I repeat, when the event shows a man to have chosen the better part, and laid out his life more wisely, in the long run, than those who have credit for most wisdom. And yet even this is not a good unmixed; and like all other possessions, although in a less degree, the possession of a brain that has been thus improved and cultivated, and made into the prime organ of a man's enjoyment, brings with it certain inevitable cares and disappointments. The happiness of such an one comes to depend greatly upon those fine shades of sensation that heighten and harmonise the coarser elements of beauty. And thus a degree of nervous prostration, that to other men would be hardly disagreeable, is enough to overthrow for him the whole fabric of his life, to take, except at rare moments, the edge off his pleasures, and to meet him wherever he goes with failure, and the sense of want, and disenchantment of the world and life.

It is not in such numbness of spirit only that the life of the invalid resembles a premature old age. Those excursions that he had promised himself to finish, prove too long or too arduous for his feeble body; and the barrier-hills are as impassable as ever. Many a white town that sits far out on the promontory, many a comely fold of wood on the mountain-side, beckons and allures his imagination day after day, and is yet as inaccessible to his feet as the clefts and gorges of the clouds. The sense of distance grows upon him wonderfully; and after some feverish efforts and the fretful uneasiness of the first few days, he falls contentedly in with the restrictions of his weakness. His narrow round becomes pleasant and familiar to him as the cell to a contented prisoner. Just as he has fallen already out of the mid-race of active life, he now falls out of the little eddy that circulates in the shallow waters of the sana-

torium. He sees the country people come and go about their every-day affairs, the foreigners stream out in goodly pleasure parties; the stir of man's activity is all about him, as he suns himself inertly in some sheltered corner; and he looks on with a patriarchal impersonality of interest, such as a man may feel when he pictures to himself the fortunes of his remote descendants, or the robust old age of the oak he has planted overnight.

In this falling aside, in this quietude and desertion of other men, there is no inharmonious prelude to the last quietude and desertion of the grave; in this dulness of the senses there is a gentle preparation for the final insensibility of death. And to him the idea of mortality comes in a shape less violent and harsh than is its wont, less as an abrupt catastrophe than as a thing of infinitesimal gradation, and the last step on a long decline of way. As we turn to and fro in bed, and every moment the movements grow feebler and smaller and the attitude more restful and easy, until sleep overtakes us at a stride and we move no more, so desire after desire leaves him; day by day his strength decreases, and the circle of his activity grows even narrower; and he feels, if he is to be thus tenderly weaned from the passion of life, thus gradually inducted into the slumber of death, that when at last the end comes, it will come quietly and fitly. If anything is to reconcile poor spirits to the coming of the last enemy, surely it should be such a mild approach as this; not to hale us forth with violence, but to persuade us from a place we have no further pleasure in. It is not so much, indeed, death that approaches as life that withdraws and withers up from round about him. He has outlived his own usefulness, and almost his own enjoyment; and if there is to be no recovery; if never again will he be young and strong and passionate, if the actual present shall be to him always like a thing read in a book or remembered out of the far-away past; if, in fact, this be veritably nightfall, he will not wish greatly for the continuance of a twilight that only strains and disappoints the eyes, but steadfastly await

the perfect darkness. He will pray for Medea: when she comes, let her either rejuvenate or slay.

And yet the ties that still attach him to the world are many and kindly. The sight of children has a significance for him such as it may have for the aged also, but not for others. If he has been used to feel humanely, and to look upon life somewhat more widely than from the narrow loophole of personal pleasure and advancement, it is strange how small a portion of his thoughts will be changed or embittered by this proximity of death. He knows that already, in English counties, the sower follows the ploughman up the face of the field, and the rooks follow the sower; and he knows also that he may not live to go home again and see the corn spring and ripen, and be cut down at last, and brought home with gladness. And yet the future of this harvest, the continuance of drought or the coming of rain unseasonably, touch him as sensibly as ever. For he has long been used to wait with interest the issue of events in which his own concern was nothing; and to be joyful in a plenty, and sorrowful for a famine, that did not increase or diminish, by one half-loaf, the equable sufficiency of his own supply. Thus there remain unaltered all the disinterested hopes for mankind and a better future which have been the solace and inspiration of his life. These he has set beyond the reach of any fate that only menaces himself; and it makes small difference whether he die five thousand years, or five thousand and fifty years, before the good epoch for which he faithfully labours. He has not deceived himself; he has known from the beginning that he followed the pillar of fire and cloud, only to perish himself in the wilderness, and that it was reserved for others to enter joyfully into possession of the land. And so, as everything grows grayer and quieter about him, and slopes towards extinction, these unfaded visions accompany his sad decline, and follow him, with friendly voices and hopeful words, into the very vestibule of death. The desire of love or of fame scarcely moved

him, in his days of health, more strongly than these generous aspirations move him now; and so life is carried forward beyond life, and a vista kept open for the eyes of hope, even when his hands grope already on the face of the impassable.

Lastly, he is bound tenderly to life by the thought of his friends; or shall we not say rather, that by their thought for him, by their unchangeable solicitude and love, he remains woven into the very stuff of life, beyond the power of bodily dissolution to undo? In a thousand ways will he survive and be perpetuated. Much of Etienne de la Boetie survived during all the years in which Montaigne continued to converse with him on the pages of the ever-delightful essays. Much of what was truly Goethe was dead already when he revisited places that knew him no more, and found no better consolation than the promise of his own verses, that soon he too would be at rest. Indeed, when we think of what it is that we most seek and cherish, and find most pride and pleasure in calling ours, it will sometimes seem to us as if our friends, at our decease, would suffer loss more truly than ourselves. As a monarch who should care more for the outlying colonies he knows on the map or through the report of his vicegerents, than for the trunk of his empire under his eyes at home, are we not more concerned about the shadowy life that we have in the hearts of others, and that portion in their thoughts and fancies which, in a certain far-away sense, belongs to us, than about the real knot of our identity—that central metropolis of self, of which alone we are immediately aware—or the diligent service of arteries and veins and infinitesimal activity of ganglia, which we know (as we know a proposition in Euclid) to be the source and substance of the whole? At the death of every one whom we love, some fair and honourable portion of our existence falls away, and we are dislodged from one of these dear provinces; and they are not, perhaps, the most fortunate who survive a long series of such impoverishments, till their life

and influence narrow gradually into the meagre limit of their own spirits, and death, when he comes at last, can destroy them at one blow.

NOTE.—To this essay I must in honesty append a word or two of qualification; for this is one of the points on which a slightly greater age teaches us a slightly different wisdom:

A youth delights in generalities, and keeps loose from particular obligations; he jogs on the footpath way, himself pursuing butterflies, but courteously lending his applause to the advance of the human species and the coming of the kingdom of justice and love. As he grows older, he begins to think more narrowly of man's action in the general, and perhaps more arrogantly of his own in the particular. He has not that same unspeakable trust in what he would have done had he been spared, seeing finally that that would have been little; but he has a far higher notion of the blank that he will make by dying. A young man feels himself one too many in the world; his is a painful situation; he has no calling; no obvious utility; no ties, but to his parents, and these he is sure to disregard. I do not think that a proper allowance has been made for this true cause of suffering in youth; but by the mere fact of a prolonged existence, we outgrow either the fact or else the feeling. Either we become so callously accustomed to our own useless figure in the world, or else—and this, thank God, in the majority of cases—we so collect about us the interest or the love of our fellows, so multiply our effective part in the affairs of life, that we need to entertain no longer the question of our right to be.

And so in the majority of cases, a man who fancies himself dying, will get cold comfort from the very youthful view expressed in this essay. He, as a living man, has some to help, some to love, some to correct; it may be, some to punish. These duties cling, not upon humanity, but upon the man himself. It is he, not another, who is one woman's son and a second woman's husband and a third woman's father. That life which began so small, has now grown, with a myriad filaments, into the lives of others. It is not indispensable; another will take the place and shoulder the discharged responsibility; but the better the man and the nobler his purposes, the more will he be tempted to regret the extinction of his powers and the deletion of his personality. To have lived a generation, is not only to have grown at home in that perplexing medium, but to have assumed innumerable duties. To die at such an age, has, for all but the entirely base, something of the air of a betrayal. A man does not only reflect upon what he might have done in a future that is never to be his; but beholding himself so early a deserter from the fight, he eats his heart for the good he might have done already. To have been so useless and now to lose all

hope of being useful any more—there it is that death and memory assail him. And even if mankind shall go on, founding heroic cities, practising heroic virtues, rising steadily from strength to strength; even if his work shall be fulfilled, his friends consoled, his wife remarried by a better than he; how shall this alter, in one jot, his estimation of a career which was his only business in this world, which was so fitfully pursued, and which is now so ineffectively to end?

ÆS TRIPLEX

THE changes wrought by death are in themselves so sharp and final, and so terrible and melancholy in their consequences, that the thing stands alone in man's experience, and has no parallel upon earth. It outdoes all other accidents because it is the last of them. Sometimes it leaps suddenly upon its victims, like a Thug; sometimes it lays a regular siege and creeps upon their citadel during a score of years. And when the business is done, there is sore havoc made in other people's lives, and a pin knocked out by which many subsidiary friendships hung together. There are empty chairs, solitary walks, and single beds at night. Again, in taking away our friends, death does not take them away utterly, but leaves behind a mocking, tragical, and soon intolerable residue, which must be hurriedly concealed. Hence a whole chapter of sights and customs striking to the mind, from the pyramids of Egypt to the gibbets and dule trees of mediæval Europe. The poorest persons have a bit of pageant going towards the tomb; memorial stones are set up over the least memorable; and, in order to preserve some show of respect for what remains of our old loves and friendships, we must accompany it with much grimly ludicrous ceremonial, and the hired undertaker parades before the door. All this, and much more of the same sort, accompanied by the eloquence of poets, has gone a great way to put humanity in error; nay, in many philosophies the error has been embodied and laid down with every circumstance of logic; although in real life the bustle and swiftness, in leaving people little time to think, have not left them time enough to go dangerously wrong in practice.

As a matter of fact, although few things are spoken of with more fearful whisperings than this prospect of death, few have less influence on conduct under healthy circumstances. We have all heard of cities in South America built upon the side of fiery mountains, and how, even in this tremendous neighbourhood, the inhabitants are not a jot more impressed by the solemnity of mortal conditions than if they were delving gardens in the greenest corner of England. There are serenades and suppers and much gallantry among the myrtles overhead; and meanwhile the foundation shudders underfoot, the bowels of the mountain growl, and at any moment living ruin may leap sky-high into the moonlight, and tumble man and his merry-making in the dust. In the eyes of very young people, and very dull old ones, there is something indescribably reckless and desperate in such a picture. It seems not credible that respectable married people, with umbrellas, should find appetite for a bit of supper within quite a long distance of a fiery mountain; ordinary life begins to smell of high-handed debauch when it is carried on so close to a catastrophe; and even cheese and salad, it seems, could hardly be relished in such circumstances without something like a defiance of the Creator. It should be a place for nobody but hermits dwelling in prayer and maceration, or mere born-devils drowning care in a perpetual carouse.

And yet, when one comes to think upon it calmly, the situation of these South American citizens forms only a very pale figure for the state of ordinary mankind. This world itself, travelling blindly and swiftly in overcrowded space, among a million other worlds travelling blindly and swiftly in contrary directions, may very well come by a knock that would set it into explosion like a penny squib. And what, pathologically looked at, is the human body with all its organs, but a mere bagful of petards? The least of these is as dangerous to the whole economy as the ship's powder-magazine to the ship; and with every breath we breathe, and every meal

we eat, we are putting one or more of them in peril. If we clung as devotedly as some philosophers pretend we do to the abstract idea of life, or were half as frightened as they make out we are, for the subversive accident that ends it all, the trumpets might sound by the hour and no one would follow them into battle—the blue peter might fly at the truck, but who would climb into a sea-going ship? Think (if these philosophers were right) with what a preparation of spirit we should affront the daily peril of the dinner-table: a deadlier spot than any battlefield in history, where the far greater proportion of our ancestors have miserably left their bones! What woman would ever be lured into marriage, so much more dangerous than the wildest sea? And what would it be to grow old? For, after a certain distance, every step we take in life we find the ice growing thinner below our feet, and all around us and behind us we see our contemporaries going through. By the time a man gets well into the seventies, his continued existence is a mere miracle; and when he lays his old bones in bed for the night, there is an overwhelming probability that he will never see the day. Do the old men mind it, as a matter of fact? Why, no. They were never merrier; they have their grog at night, and tell the raciest stories; they hear of the death of people about their own age, or even younger, not as if it was a grisly warning, but with a simple childlike pleasure at having outlived some one else; and when a draught might puff them out like a guttering candle, or a bit of a stumble shatter them like so much glass, their old hearts keep sound and unaffrighted, and they go on bubbling with laughter, through years of man's age compared to which the valley at Balaclava was as safe and peaceful as a village cricket-green on Sunday. It may fairly be questioned (if we look to the peril only) whether it was a much more daring feat for Curtius to plunge into the gulf, than for any old gentleman of ninety to doff his clothes and clamber into bed.

Indeed, it is a memorable subject for consideration,

with what unconcern and gaiety mankind pricks on along the Valley of the Shadow of Death. The whole way is one wilderness of snares, and the end of it, for those who fear the last pinch, is irrevocable ruin. And yet we go spinning through it all, like a party for the Derby. Perhaps the reader remembers one of the humorous devices of the deified Caligula: how he encouraged a vast concourse of holiday-makers on to his bridge over Baiæ bay; and when they were in the height of their enjoyment, turned loose the Prætorian guards among the company, and had them tossed into the sea. This is no bad miniature of the dealings of nature with the transitory race of man. Only, what a chequered picnic we have of it, even while it lasts! and into what great waters, not to be crossed by any swimmer, God's pale Prætorian throws us over in the end!

We live the time that a match flickers; we pop the cork of a ginger-beer bottle, and the earthquake swallows us on the instant. Is it not odd, is it not incongruous, is it not, in the highest sense of human speech, incredible, that we should think so highly of the ginger-beer, and regard so little the devouring earthquake? The love of Life and the fear of Death are two famous phrases that grow harder to understand the more we think about them. It is a well-known fact that an immense proportion of boat accidents would never happen if people held the sheet in their hands instead of making it fast; and yet, unless it be some martinet of a professional mariner or some landsman with shattered nerves, every one of God's creatures makes it fast. A strange instance of man's unconcern and brazen boldness in the face of death!

We confound ourselves with metaphysical phrases which we import into daily talk with noble inappropriateness. We have no idea of what death is, apart from its circumstances and some of its consequences to others; and although we have some experience of living, there is not a man on earth who has flown so high into abstraction as to have any practical guess at the mean-

ing of the word *life*. All literature, from Job and Omar Khayyam to Thomas Carlyle or Walt Whitman, is but an attempt to look upon the human state with such largeness of view as shall enable us to rise from the consideration of living to the Definition of Life. And our sages give us about the best satisfaction in their power when they say that it is a vapour, or a show, or made out of the same stuff with dreams. Philosophy, in its more rigid sense, has been at the same work for ages; and after a myriad bald heads have wagged over the problem, and piles of words have been heaped one upon another into dry and cloudy volumes without end, philosophy has the honour of laying before us, with modest pride, her contribution towards the subject: that life is a Permanent Possibility of Sensation. Truly a fine result! A man may very well love beef, or hunting, or a woman; but surely, surely, not a Permanent Possibility of Sensation! He may be afraid of a precipice, or a dentist, or a large enemy with a club, or even an undertaker's man; but not certainly of abstract death. We may trick with the word life in its dozen senses until we are weary of tricking; we may argue in terms of all the philosophies on earth, but one fact remains true throughout—that we do not love life, in the sense that we are greatly preoccupied about its conservation; that we do not, properly speaking, love life at all, but living. Into the views of the least careful there will enter some degree of providence; no man's eyes are fixed entirely on the passing hour; but although we have some anticipation of good health, good weather, wine, active employment, love, and self-approval, the sum of these anticipations does not amount to anything like a general view of life's possibilities and issues; nor are those who cherish them most vividly, at all the most scrupulous of their personal safety. To be deeply interested in the accidents of our existence, to enjoy keenly the mixed texture of human experience, rather leads a man to disregard precautions, and risk his neck against a straw. For surely the love of living is stronger in an

Alpine climber roping over a peril, or a hunter riding merrily at a stiff fence, than in a creature who lives upon a diet and walks a measured distance in the interest of his constitution.

There is a great deal of very vile nonsense talked upon both sides of the matter: tearing divines reducing life to the dimensions of a mere funeral procession, so short as to be hardly decent; and melancholy unbelievers yearning for the tomb as if it were a world too far away. Both sides must feel a little ashamed of their performances now and again when they draw in their chairs to dinner. Indeed, a good meal and a bottle of wine is an answer to most standard works upon the question. When a man's heart warms to his viands, he forgets a great deal of sophistry, and soars into a rosy zone of contemplation. Death may be knocking at the door, like the Commander's statue; we have something else in hand, thank God, and let him knock. Passing bells are ringing all the world over. All the world over, and every hour, some one is parting company with all his aches and ecstasies. For us also the trap is laid. But we are so fond of life that we have no leisure to entertain the terror of death. It is a honeymoon with us all through, and none of the longest. Small blame to us if we give our whole hearts to this glowing bride of ours, to the appetites, to honour, to the hungry curiosity of the mind, to the pleasure of the eyes in nature, and the pride of our own nimble bodies.

We all of us appreciate the sensations; but as for caring about the Permanence of the Possibility, a man's head is generally very bald, and his senses very dull, before he comes to that. Whether we regard life as a lane leading to a dead wall—a mere bag's end, as the French say—or whether we think of it as a vestibule or gymnasium, where we wait our turn and prepare our faculties for some more noble destiny; whether we thunder in a pulpit, or pule in little atheistic poetry-books, about its vanity and brevity; whether we look justly for years of health and vigour, or are about to

mount into a bath-chair, as a step towards the hearse; in each and all of these views and situations there is but one conclusion possible: that a man should stop his ears against paralysing terror, and run the race that is set before him with a single mind. No one surely could have recoiled with more heartache and terror from the thought of death than our respected lexicographer; and yet we know how little it affected his conduct, how wisely and boldly he walked, and in what a fresh and lively vein he spoke of life. Already an old man, he ventured on his Highland tour; and his heart, bound with triple brass, did not recoil before twenty-seven individual cups of tea. As courage and intelligence are the two qualities best worth a good man's cultivation, so it is the first part of intelligence to recognise our precarious estate in life, and the first part of courage to be not at all abashed before the fact. A frank and somewhat headlong carriage, not looking too anxiously before, not dallying in maudlin regret over the past, stamps the man who is well armoured for this world.

And not only well armoured for himself, but a good friend and a good citizen to boot. We do not go to cowards for tender dealing; there is nothing so cruel as panic; the man who has least fear for his own carcase, has most time to consider others. That eminent chemist who took his walks abroad in tin shoes, and subsisted wholly upon tepid milk, had all his work cut out for him in considerable dealings with his own digestion. So soon as prudence has begun to grow up in the brain, like a dismal fungus, it finds its first expression in a paralysis of generous acts. The victim begins to shrink spiritually; he develops a fancy for parlours with a regulated temperature, and takes his morality on the principle of tin shoes and tepid milk. The care of one important body or soul becomes so engrossing, that all the noises of the outer world begin to come thin and faint into the parlour with the regulated temperature; and the tin shoes go equably forward over blood and

rain. To be overwise is to ossify; and the scruple-monger ends by standing stockstill. Now the man who has his heart on his sleeve, and a good whirling weather-cock of a brain, who reckons his life as a thing to be dashingly used and cheerfully hazarded, makes a very different acquaintance of the world, keeps all his pulses going true and fast, and gathers impetus as he runs, until, if he be running towards anything better than wildfire, he may shoot up and become a constellation in the end. Lord look after his health, Lord have a care for his soul, says he; and he has at the key of the position, and swashes through incongruity and peril towards his aim. Death is on all sides of him with pointed batteries, as he is on all sides of all of us; unfortunate surprises gird him round; mimmouthed friends and relations hold up their hands in quite a little elegiacal synod about his path: and what cares he for all this? Being a true lover of living, a fellow with something pushing and spontaneous in his inside, he must, like any other soldier, in any other stirring, deadly warfare, push on at his best pace until he touch the goal. "A peerage or Westminster Abbey!" cried Nelson in his bright, boyish, heroic manner. These are great incentives; not for any of these, but for the plain satisfaction of living, of being about their business in some sort or other, do the brave, serviceable men of every nation tread down the nettle danger, and pass flyingly over all the stumbling-blocks of prudence. Think of the heroism of Johnson, think of that superb indifference to mortal limitation that set him upon his dictionary, and carried him through triumphantly until the end! Who, if he were wisely considerate of things at large, would ever embark upon any work much more considerable than a halfpenny post-card? Who would project a serial novel, after Thackeray and Dickens had each fallen in mid-course? Who would find heart enough to begin to live, if he dallied with the consideration of death?

And, after all, what sorry and pitiful quibbling all

this is! To forego all the issues of living in a parlour with a regulated temperature—as if that were not to die a hundred times over, and for ten years at a stretch! As if it were not to die in one's own lifetime, and without even the sad immunities of death! As if it were not to die, and yet be the patient spectators of our own pitiable change! The Permanent Possibility is preserved, but the sensations carefully held at arm's length, as if one kept a photographic plate in a dark chamber. It is better to lose health like a spendthrift than to waste it like a miser. It is better to live and be done with it than to die daily in the sick-room. By all means begin your folio; even if the doctor does not give you a year, even if he hesitates about a month, make one brave push and see what can be accomplished in a week. It is not only in finished undertakings that we ought to honour useful labour. A spirit goes out of the man who means execution, which outlives the most untimely ending. All who have meant good work with their whole hearts, have done good work, although they may die before they have the time to sign it. Every heart that has beat strong and cheerfully has left a hopeful impulse behind it in the world, and bettered the tradition of mankind. And even if death catch people, like an open pitfall, and in mid-career, laying out vast projects, and planning monstrous foundations, flushed with hope, and their mouths full of boastful language, they should be at once tripped up and silenced: is there not something brave and spirited in such a termination? and does not life go down with a better grace, foaming in full body over a precipice, than miserably straggling to an end in sandy deltas? When the Greeks made their fine saying that those whom the gods love die young, I cannot help believing they had this sort of death also in their eye. For surely, at whatever age it overtake the man, this is to die young. Death has not been suffered to take so much as an illusion from his heart. In the hot-fit of life, a-tiptoe on the highest point of being, he passes at a bound on to the other

side. The noise of the mallet and chisel is scarcely quenched, the trumpets are hardly done blowing, when, trailing with him clouds of glory, this happy-starred, full-blooded spirit shoots into the spiritual land.

EL DORADO

IT seems as if a great deal were attainable in a world where there are so many marriages and decisive battles, and where we all, at certain hours of the day, and with great gusto and despatch, stow a portion of victuals finally and irretrievably into the bag which contains us. And it would seem also, on a hasty view, that the attainment of as much as possible was the one goal of man's contentious life. And yet, as regards the spirit, this is but a semblance. We live in an ascending scale when we live happily, one thing leading to another in an endless series. There is always a new horizon for onward-looking men, and although we dwell on a small planet, immersed in petty business and not enduring beyond a brief period of years, we are so constituted that our hopes are inaccessible, like stars, and the term of hoping is prolonged until the term of life. To be truly happy is a question of how we begin and not of how we end, of what we want and not of what we have. An aspiration is a joy for ever, a possession as solid as a landed estate, a fortune which we can never exhaust and which gives us year by year a revenue of pleasurable activity. To have many of these is to be spiritually rich. Life is only a very dull and ill-directed theatre unless we have some interests in the piece; and to those who have neither art nor science, the world is a mere arrangement of colours, or a rough footway where they may very well break their shins. It is in virtue of his own desires and curiosities that any man continues to exist with even patience, that he is charmed by the look of things and people, and that he wakens every morning with a renewed appetite for work and pleasure. Desire and curiosity are the two eyes through

which he sees the world in the most enchanted colours: it is they that make women beautiful or fossils interesting: and the man may squander his estate and come to beggary, but if he keeps these two amulets he is still rich in the possibilities of pleasure. Suppose he could take one meal so compact and comprehensive that he should never hunger any more; suppose him, at a glance, to take in all the features of the world and allay the desire for knowledge; suppose him to do the like in any province of experience—would not that man be in a poor way for amusement ever after?

One who goes touring on foot with a single volume in his knapsack reads with circumspection, pausing often to reflect, and often laying the book down to contemplate the landscape or the prints in the inn parlour; for he fears to come to the end of his entertainment, and be left companionless on the last stages of his journey. A young fellow recently finished the works of Thomas Carlyle, winding up, if we remember aright, with the ten note-books upon Frederick the Great. "What!" cried the young fellow, in consternation, "is there no more Carlyle? Am I left to the daily papers!" A more celebrated instance is that of Alexander, who wept bitterly because he had no more worlds to subdue. And when Gibbon had finished the *Decline and Fall,* he had only a few moments of joy; and it was with a "sober melancholy" that he parted from his labours.

Happily we all shoot at the moon with ineffectual arrows; our hopes are set on inaccessible El Dorado; we come to an end of nothing here below. Interests are only plucked up to sow themselves again, like mustard. You would think, when the child was born, there would be an end to trouble; and yet it is only the beginning of fresh anxieties; and when you have seen it through its teething and its education, and at last its marriage, alas! it is only to have new fears, new quivering sensibilities, with every day; and the health of your children's children grows as touching a concern

as that of your own. Again, when you have married your wife, you would think you were got upon a hill-top, and might begin to go downward by an easy slope. But you have only ended courting to begin marriage. Falling in love and winning love are often difficult tasks to overbearing and rebellious spirits; but to keep in love is also a business of some importance, to which both man and wife must bring kindness and goodwill. The true love story commences at the altar, when there lies before the married pair a most beautiful contest of wisdom and generosity, and a life-long struggle towards an unattainable ideal. Unattainable? Ay, surely unattainable, from the very fact that they are two instead of one.

"Of making books there is no end," complained the Preacher; and did not perceive how highly he was praising letters as an occupation. There is no end, indeed, to making books or experiments, or to travel, or to gathering wealth. Problem gives rise to problem. We may study for ever, and we are never as learned as we would. We have never made a statue worthy of our dreams. And where we have discovered a continent, or crossed a chain of mountains, it is only to find another ocean or another plain upon the farther side. In the infinite universe there is room for our swiftest diligence and to spare. It is not like the works of Carlyle, which can be read to an end. Even in a corner of it, in a private park, or in the neighbourhood of a single hamlet, the weather and the seasons keep so deftly changing that although we walk there for a lifetime there will be always something new to startle and delight us.

There is only one wish realisable on the earth; only one thing that can be perfectly attained: Death. And from a variety of circumstances we have no one to tell us whether it be worth attaining.

A strange picture we make on our way to our chimæras, ceaselessly marching, grudging ourselves the time for rest; indefatigable, adventurous pioneers. It is true that we shall never reach the goal; it is even

more than probable that there is no such place; and if we lived for centuries and were endowed with the powers of a god, we should find ourselves not much nearer what we wanted at the end. O toiling hands of mortals! O unwearied feet, travelling ye know not whither. Soon, soon, it seems to you, you must come forth on some conspicuous hilltop, and but a little way farther, against the setting sun, descry the spires of El Dorado. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labour.

THE ENGLISH ADMIRALS

"Whether it be wise in men to do such actions or no, I am sure it is so in States to honour them."—Sir William Temple.

THERE is one story of the wars of Rome which I have always very much envied for England. Germanicus was going down at the head of the legions into a dangerous river—on the opposite bank the woods were full of Germans—when there flew out seven great eagles which seemed to marshal the Romans on their way; they did not pause or waver, but disappeared into the forest where the enemy lay concealed. "Forward!" cried Germanicus, with a fine rhetorical inspiration, "Forward! and follow the Roman birds." It would be a very heavy spirit that did not give a leap at such a signal, and a very timorous one that continued to have any doubt of success. To appropriate the eagles as fellow-countrymen was to make imaginary allies of the forces of nature; the Roman Empire and its military fortunes, and along with these the prospects of those individual Roman legionaries now fording a river in Germany, looked altogether greater and more hopeful. It is a kind of illusion easy to produce. A particular shape of cloud, the appearance of a particular star, the holiday of some particular saint, anything in short to remind the combatants of patriotic legends or old successes, may be enough to change the issue of a pitched battle; for it gives to the one party a feeling that Right and the larger interests are with them.

If an Englishman wishes to have such a feeling, it must be about the sea. The lion is nothing to us; he has not been taken to the hearts of the people, and naturalised as an English emblem. We know right well that a lion would fall foul of us as grimly as he would

of a Frenchman or a Moldavian Jew, and we do not carry him before us in the smoke of battle. But the sea is our approach and bulwark; it has been the scene of our greatest triumphs and dangers; and we are accustomed in lyrical strains to claim it as our own. The prostrating experiences of foreigners between Calais and Dover have always an agreeable side to English prepossessions. A man from Bedfordshire, who does not know one end of the ship from the other until she begins to move, swaggers among such persons with a sense of hereditary nautical experience. To suppose yourself endowed with natural parts for the sea because you are the countryman of Blake and mighty Nelson, is perhaps just as unwarrantable as to imagine Scottish extraction a sufficient guarantee that you will look well in a kilt. But the feeling is there, and seated beyond the reach of argument. We should consider ourselves unworthy of our descent if we did not share the arrogance of our progenitors, and please ourselves with the pretension that the sea is English. Even where it is looked upon by the guns and battlements of another nation we regard it as a kind of English cemetery, where the bones of our seafaring fathers take their rest until the last trumpet; for I suppose no other nation has lost as many ships, or sent as many brave fellows to the bottom.

There is nowhere such a background for heroism as the noble, terrifying, and picturesque conditions of some of our sea-fights. Hawke's battle in the tempest, and Aboukir at the moment when the French Admiral blew up, reach the limit of what is imposing to the imagination. And our naval annals owe some of their interest to the fantastic and beautiful appearance of old warships and the romance that invests the sea and everything sea-going in the eyes of English lads on a half-holiday at the coast. Nay, and what we know of the misery between decks enhances the bravery of what was done by giving it something for contrast. We like to know that these bold and honest fellows con-

trived to live, and to keep bold and honest, among absurd and vile surroundings. No reader can forget the description of the *Thunder* in *Roderick Random:* the disorderly tyranny; the cruelty and dirt of officers and men; deck after deck, each with some new object of offence; the hospital, where the hammocks were huddled together with but fourteen inches space for each; the cockpit, far under water, where, " in an intolerable stench," the spectacled steward kept the accounts of the different messes; and the canvas enclosure, six feet square, in which Morgan made flip and salmagundi, smoked his pipe, sang his Welsh songs, and swore his queer Welsh imprecations. There are portions of this business on board the *Thunder* over which the reader passes lightly and hurriedly, like a traveller in a malarious country. It is easy enough to understand the opinion of Dr. Johnson: " Why, sir," he said, " no man will be a sailor who has contrivance enough to get himself into a jail." You would fancy any one's spirit would die out under such an accumulation of darkness, noisomeness, and injustice, above all when he had not come there of his own free will, but under the cutlasses and bludgeons of the press-gang. But perhaps a watch on deck in the sharp sea air put a man on his mettle again; a battle must have been a capital relief; and prize-money, bloodily earned and grossly squandered, opened the doors of the prison for a twinkling. Somehow or other, at least, this worst of possible lives could not overlie the spirit and gaiety of our sailors; they did their duty as though they had some interest in the fortune of that country which so cruelly oppressed them, they served their guns merrily when it came to fighting, and they had the readiest ear for a bold, honourable sentiment, of any class of men the world ever produced.

Most men of high destinies have high-sounding names. Pym and Habakkuk may do pretty well, but they must not think to cope with the Cromwells and Isaiahs. And you could not find a better case in point

than that of the English Admirals. Drake and Rooke and Hawke are picked names for men of execution. Frobisher, Rodney, Boscawen, "Foul-Weather" Jack Byron are all good to catch the eye in a page of a naval history. Cloudesley Shovel is a mouthful of quaint and sounding syllables. Benbow has a bull-dog quality that suits the man's character, and it takes us back to those English archers who were his true comrades for plainness, tenacity, and pluck. Raleigh is spirited and martial, and signifies an act of bold conduct in the field. It is impossible to judge of Blake or Nelson, no names current among men being worthy of such heroes. But still it is odd enough, and very appropriate in this connection, that the latter was greatly taken with his Sicilian title. The "signification, perhaps, pleased him," says Southey; "Duke of Thunder was what in Dahomey would have been called a *strong name;* it was to a sailor's taste, and certainly to no man could it be more applicable." Admiral in itself is one of the most satisfactory of distinctions; it has a noble sound and a very proud history; and Columbus thought so highly of it, that he enjoined his heirs to sign themselves by that title as long as the house should last.

But it is the spirit of the men, and not their names, that I wish to speak about in this paper. That spirit is truly English; they, and not Tennyson's cotton-spinners or Mr. D'Arcy Thompson's Abstract Bagman, are the true and typical Englishmen. There may be more *head* of bagmen in the country, but human beings are reckoned by number only in political constitutions. And the Admirals are typical in the full force of the word. They are splendid examples of virtue, indeed, but of virtue in which most Englishmen can claim a moderate share; and what we admire in their lives is a sort of apotheosis of ourselves. Almost everybody in our land, except humanitarians and a few persons whose youth has been depressed by exceptionally æsthetic surroundings, can understand and sympathise with an Admiral or a prize-fighter. I do not

wish to bracket Benbow and Tom Cribb; but, depend upon it, they are practically bracketed for admiration in the minds of many frequenters of alehouses. If you told them about Germanicus and the eagles, or Regulus going back to Carthage, they would very likely fall asleep; but tell them about Harry Pearce and Jem Belcher, or about Nelson and the Nile, and they put down their pipes to listen. I have by me a copy of *Boxiana,* on the fly-leaves of which a youthful member of the fancy kept a chronicle of remarkable events and an obituary of great men. Here we find piously chronicled the demise of jockeys, watermen, and pugilists—Johnny Moore, of the Liverpool Prize Ring; Tom Spring, aged fifty-six; "Pierce Egan, senior, writer of *Boxiana* and other sporting works"—and among all these, the Duke of Wellington! If Benbow had lived in the time of this annalist, do you suppose his name would not have been added to the glorious roll? In short, we do not all feel warmly towards Wesley or Laud, we cannot all take pleasure in *Paradise Lost;* but there are certain common sentiments and touches of nature by which the whole nation is made to feel kinship. A little while ago everybody, from Hazlitt and John Wilson down to the imbecile creature who scribbled his register on the fly-leaves of *Boxiana,* felt a more or less shamefaced satisfaction in the exploits of prize-fighters. And the exploits of the Admirals are popular to the same degree, and tell in all ranks of society. Their sayings and doings stir English blood like the sound of a trumpet; and if the Indian Empire, the trade of London, and all the outward and visible ensigns of our greatness should pass away, we should still leave behind us a durable monument of what we were in these sayings and doings of the English Admirals.

Duncan, lying off the Texel with his own flagship, the *Venerable,* and only one other vessel, heard that the whole Dutch fleet was putting to sea. He told Captain Hotham to anchor alongside of him in the nar-

rowest part of the channel, and fight his vessel till she sank. "I have taken the depth of the water," added he, "and when the *Venerable* goes down, my flag will still fly." And you observe this is no naked Viking in a prehistoric period; but a Scottish member of Parliament, with a smattering of the classics, a telescope, a cocked hat of great size, and flannel underclothing. In the same spirit, Nelson went into Aboukir with six colours flying; so that even if five were shot away, it should not be imagined he had struck. He too must needs wear his four stars outside his Admiral's frock, to be a butt for sharp-shooters. "In honour I gained them," he said to objectors, adding with sublime illogicality, "in honour I will die with them." Captain Douglas of the *Royal Oak,* when the Dutch fired his vessel in the Thames, sent his men ashore, but was burned along with her himself rather than desert his post without orders. Just then, perhaps the Merry Monarch was chasing a moth round the supper-table with the ladies of his court. When Raleigh sailed into Cadiz, and all the forts and ships opened fire on him at once, he scorned to shoot a gun, and made answer with a flourish of insulting trumpets. I like this bravado better than the wisest dispositions to ensure victory; it comes from the heart and goes to it. God has made nobler heroes, but he never made a finer gentleman than Walter Raleigh. And as our Admirals were full of heroic superstitions, and had a strutting and vainglorious style of fight, so they discovered a startling eagerness for battle, and courted war like a mistress. When the news came to Essex before Cadiz that the attack had been decided, he threw his hat into the sea. It is in this way that a schoolboy hears of a half-holiday; but this was a bearded man of great possessions who had just been allowed to risk his life. Benbow could not lie still in his bunk after he had lost his leg; he must be on deck in a basket to direct and animate the fight. I said they loved war like a mistress; yet I think there are not many mistresses we should

continue to woo under similar circumstances. Trowbridge went ashore with the *Culloden,* and was able to take no part in the battle of the Nile. "The merits of that ship and her gallant captain," wrote Nelson to the Admiralty, "are too well known to benefit by anything I could say. Her misfortune was great in getting aground, *while her more fortunate companions were in the full tide of happiness.*" This is a notable expression, and depicts the whole great-hearted, big-spoken stock of the English Admirals to a hair. It was to be "in the full tide of happiness" for Nelson to destroy five thousand five hundred and twenty-five of his fellow-creatures, and have his own scalp torn open by a piece of langridge shot. Hear him again at Copenhagen: "A shot through the mainmast knocked the splinters about; and he observed to one of his officers with a smile, 'It is warm work, and this may be the last to any of us at any moment;' and then, stopping short at the gangway, added, with emotion, '*But, mark you—I would not be elsewhere for thousands.*'"

I must tell one more story, which has lately been made familiar to us all, and that in one of the noblest ballads in the English language. I had written my tame prose abstract, I shall beg the reader to believe, when I had no notion that the sacred bard designed an immortality for Greenville. Sir Richard Greenville was Vice-Admiral to Lord Thomas Howard, and lay off the Azores with the English squadron in 1591. He was a noted tyrant to his crew: a dark, bullying fellow apparently; and it is related of him that he would chew and swallow wine-glasses, by way of convivial levity, till the blood ran out of his mouth. When the Spanish fleet of fifty sail came within sight of the English, his ship, the *Revenge,* was the last to weigh anchor, and was so far circumvented by the Spaniards, that there were but two courses open—either to turn her back upon the enemy or sail through one of his squadrons. The first alternative Greenville dismissed as dishonourable to himself, his country, and her

Majesty's ship. Accordingly, he chose the latter, and steered into the Spanish armament. Several vessels he forced to luff and fall under his lee; until, about three o'clock of the afternoon, a great ship of three decks of ordnance took the wind out of his sails, and immediately boarded. Thenceforward, and all night long, the *Revenge* held her own single-handed against the Spaniards. As one ship was beaten off, another took its place. She endured, according to Raleigh's computation, "eight hundred shot of great artillery, besides many assaults and entries." By morning the powder was spent, the pikes all broken, not a stick was standing, "nothing left overhead either for flight or defence;" six feet of water in the hold; almost all the men hurt; and Greenville himself in a dying condition. To bring them to this pass, a fleet of fifty sail had been mauling them for fifteen hours, the *Admiral of the Hulks* and the *Ascension* of Seville had both gone down alongside, and two other vessels had taken refuge on shore in a sinking state. In Hawke's words, they had "taken a great deal of drubbing." The captain and crew thought they had done about enough; but Greenville was not of this opinion; he gave orders to the master-gunner, whom he knew to be a fellow after his own stamp, to scuttle the *Revenge* where she lay. The others, who were not mortally wounded like the Admiral, interfered with some decision, locked the master-gunner in his cabin, after having deprived him of his sword, for he manifested an intention to kill himself if he were not to sink the ship; and sent to the Spaniards to demand terms. These were granted. The second or third day after, Greenville died of his wounds aboard the Spanish flagship, leaving his contempt upon the "traitors and dogs" who had not chosen to do as he did, and engage fifty vessels, well found and fully manned, with six inferior craft ravaged by sickness and short of stores. He at least, he said, had done his duty as he was bound to do, and looked for everlasting fame.

Some one said to me the other day that they considered this story to be of a pestilent example. I am not inclined to imagine we shall ever be put into any practical difficulty from a superfluity of Grcenvilles. And besides, I demur to the opinion. The worth of such actions is not a thing to be decided in a quaver of sensibility or a flush of righteous common-sense. The man who wished to make the ballads of his country, coveted a small matter compared to what Richard Greenville accomplished. I wonder how many people have been inspired by this mad story, and how many battles have been actually won for England in the spirit thus engendered. It is only with a measure of habitual foolhardiness that you can be sure, in the common run of men, of courage on a reasonable occasion. An army or a fleet, if it is not led by quixotic fancies, will not be led far by terror of the Provost-Marshal. Even German warfare, in addition to maps and telegraphs, is not above employing the *Wacht am Rhein*. Nor is it only in the profession of arms that such stories may do good to a man. In this desperate and gleeful fighting, whether it is Greenville or Benbow, Hawke or Nelson, who flies his colours in the ship, we see men brought to the test and giving proof of what we call heroic feeling. Prosperous humanitarians tell me, in my club smoking-room, that they are a prey to prodigious heroic feelings, and that it costs them more nobility of soul to do nothing in particular, than would carry on all the wars, by sea or land, of bellicose humanity. It may very well be so, and yet not touch the point in question. For what I desire is to see some of this nobility brought face to face with me in an inspiring achievement. A man may talk smoothly over a cigar in my club smoking-room from now to the Day of Judgment, without adding anything to mankind's treasury of illustrious and encouraging examples. It is not over the virtues of a-curate-and-tea-party novel, that people are abashed into high resolutions. It may be because their hearts are crass, but to stir them

properly they must have men entering into glory with some pomp and circumstance. And that is why these stories of our sea-captains, printed, so to speak, in capitals, and full of bracing moral influence, are more valuable to England than any material benefit in all the books of political economy between Westminster and Birmingham. Greenville chewing wine-glasses at table makes no very pleasant figure, any more than a thousand other artists when they are viewed in the body, or met in private life; but his work of art, his finished tragedy, is an eloquent performance; and I contend it ought not only to enliven men of the sword as they go into battle, but send back merchant clerks with more heart and spirit to their book-keeping by double entry.

There is another question which seems bound up in this; and that is Temple's problem: whether it was wise of Douglas to burn with the *Royal Oak?* and by implication, what it was that made him do so? Many will tell you it was the desire of fame.

"To what do Cæsar and Alexander owe the infinite grandeur of their renown, but to fortune? How many men has she extinguished in the beginning of their progress, of whom we have no knowledge; who brought as much courage to the work as they, if their adverse hap had not cut them off in the first sally of their arms? Amongst so many and so great dangers, I do not remember to have anywhere read that Cæsar was ever wounded; a thousand have fallen in less dangers than the least of these he went through. A great many brave actions must be expected to be performed without witness, for one that comes to some notice. A man is not always at the top of a breach, or at the head of an army in the sight of his general, as upon a platform. He is often surprised between the hedge and the ditch; he must run the hazard of his life against a hen-roost; he must dislodge four rascally musketeers out of a barn; he must prick out single from his party, as necessity arises, and meet adventures alone."

Thus far Montaigne, in a characteristic essay on *Glory*. Where death is certain, as in the cases of Douglas or Greenville, it seems all one from a personal point of view. The man who lost his life against a hen-roost is in the same pickle with him who lost his life against a fortified place of the first order. Whether he has missed a peerage or only the corporal's stripes, it is all one if he has missed them and is quietly in the grave. It was by a hazard that we learned the conduct of the four marines of the *Wager*. There was no room for these brave fellows in the boat, and they were left behind upon the island to a certain death. They were soldiers, they said, and knew well enough it was their business to die; and as their comrades pulled away they stood upon the beach, gave three cheers, and cried "God bless the king!" Now, one or two of those who were in the boat escaped, against all likelihood, to tell the story. That was a great thing for us; but surely it cannot, by any possible twisting of human speech, be construed into anything great for the marines. You may suppose, if you like, that they died hoping their behaviour would not be forgotten; or you may suppose they thought nothing on the subject, which is much more likely. What can be the signification of the word "fame" to a private of marines, who cannot read and knows nothing of past history beyond the reminiscences of his grandmother? But whichever supposition you make, the fact is unchanged. They died while the question still hung in the balance; and I suppose their bones were already white, before the winds and the waves and the humour of Indian chiefs and Spanish governors had decided whether they were to be unknown and useless martyrs or honoured heroes. Indeed, I believe this is the lesson: if it is for fame that men do brave actions, they are only silly fellows after all.

It is at best but a pettifogging, pickthank business to decompose actions into little personal motives, and explain heroism away. The Abstract Bagman will

grow like an Admiral at heart, not by ungrateful carping, but in a heat of admiration. But there is another theory of the personal motive in these fine sayings and doings, which I believe to be true and wholesome. People usually do things, and suffer martyrdoms, because they have an inclination that way. The best artist is not the man who fixes his eye on posterity, but the one who loves the practice of his art. And instead of having a taste for being successful merchants and retiring at thirty, some people have a taste for high and what we call heroic forms of excitement. If the Admirals courted war like a mistress; if, as the drum beat to quarters, the sailors came gaily out of the forecastle—it is because a fight is a period of multiplied and intense experiences, and, by Nelson's computation, worth "thousands" to any one who has a heart under his jacket. If the marines of the *Wager* gave three cheers and cried "God bless the king," it was because they liked to do things nobly for their own satisfaction. They were giving their lives, there was no help for that; and they made it a point of self-respect to give them handsomely. And there were never four happier marines in God's world than these four at that moment. If it was worth thousands to be at the Baltic, I wish a Benthamite arithmetician would calculate how much it was worth to be one of these four marines; or how much their story is worth to each of us who read it. And mark you, undemonstrative men would have spoiled the situation. The finest action is the better for a piece of purple. If the soldiers of the *Birkenhead* had not gone down in line, or these marines of the *Wager* had walked away simply into the island, like plenty of other brave fellows in the like circumstances, my Benthamite arithmetician would assign a far lower value to the two stories. We have to desire a grand air in our heroes; and such a knowledge of the human stage as shall make them put the dots on their own i's, and leave us in no suspense as to when they mean to be heroic. And hence, we should congratulate ourselves upon the fact

that our Admirals were not only great-hearted but big-spoken.

The heroes themselves say, as often as not, that fame is their object; but I do not think that is much to the purpose. People generally say what they have been taught to say; that was the catchword they were given in youth to express the aims of their way of life; and men who are gaining great battles are not likely to take much trouble in reviewing their sentiments and the words in which they were told to express them. Almost every person, if you will believe himself, holds a quite different theory of life from the one on which he is patently acting. And the fact is, fame may be a forethought and an afterthought, but it is too abstract an idea to move people greatly in moments of swift and momentous decision. It is from something more immediate, some determination of blood to the head, some trick of the fancy, that the breach is stormed or the bold word spoken. I am sure a fellow shooting an ugly weir in a canoe has exactly as much thought about fame as most commanders going into battle; and yet the action, fall out how it will, is not one of those the muse delights to celebrate. Indeed it is difficult to see why the fellow does a thing so nameless and yet so formidable to look at, unless on the theory that he likes it. I suspect that is why; and I suspect it is at least ten per cent. of why Lord Beaconsfield and Mr. Gladstone have debated so much in the House of Commons, and why Burnaby rode to Khiva the other day, and why the Admirals courted war like a mistress.

SOME PORTRAITS BY RAEBURN

THROUGH the initiative of a prominent citizen, Edinburgh has been in possession, for some autumn weeks, of a gallery of paintings of singular merit and interest. They were exposed in the apartments of the Scottish Academy; and filled those who are accustomed to visit the annual spring exhibition with astonishment and a sense of incongruity. Instead of the too common purple sunsets, and pea-green fields, and distances executed in putty and hog's lard, he beheld, looking down upon him from the walls of room after room, a whole army of wise, grave, humorous, capable, or beautiful countenances, painted simply and strongly by a man of genuine instinct. It was a complete act of the Human Drawing-Room Comedy. Lords and ladies, soldiers and doctors, hanging judges and heretical divines, a whole generation of good society was resuscitated; and the Scotsman of to-day walked about among the Scotsmen of two generations ago. The moment was well chosen, neither too late nor too early. The people who sat for these pictures are not yet ancestors, they are still relations. They are not yet altogether a part of the dusty past, but occupy a middle distance within cry of our affections. The little child who looks wonderingly on his grandfather's watch in the picture is now the veteran Sheriff *emeritus* of Perth. And I hear a story of a lady who returned the other day to Edinburgh, after an absence of sixty years: "I could see none of my old friends," she said, "until I went into the Raeburn Gallery, and found them all there."

It would be difficult to say whether the collection was more interesting on the score of unity or diversity.

Where the portraits were all of the same period, almost all of the same race and all from the same brush, there could not fail to be many points of similarity. And yet the similarity of the handling seems to throw into more vigorous relief those personal distinctions which Raeburn was so quick to seize. He was a born painter of portraits. He looked people shrewdly between the eyes, surprised their manners in their face, and had possessed himself of what was essential in their character before they had been many minutes in his studio. What he was so swift to perceive, he conveyed to the canvas almost in the moment of conception. He had never any difficulty, he said, about either hands or faces. About draperies or light or composition, he might see room for hesitation or afterthought. But a face or a hand was something plain and legible. There were no two ways about it, any more than about the person's name. And so each of his portraits is not only (in Doctor Johnson's phrase, aptly quoted on the catalogue) "a piece of history," but a piece of biography into the bargain. It is devoutly to be wished that all biography were equally amusing, and carried its own credentials equally upon its face. These portraits are racier than many anecdotes, and more complete than many a volume of sententious memoirs. You can see whether you get a stronger and clearer idea of Robertson the historian from Raeburn's palette or Dugald Stewart's woolly and evasive periods. And then the portraits are both signed and countersigned. For you have, first, the authority of the artist, whom you recognise as no mean critic of the looks and manners of men; and next you have the tacit acquiescence of the subject, who sits looking out upon you with inimitable innocence, and apparently under the impression that he is in a room by himself. For Raeburn could plunge at once through all the constraint and embarrassment of the sitter, and present the face, clear, open, and intelligent as at the most disengaged moments. This is best seen in portraits where the sitter is repre-

sented in some appropriate action: Neil Gow with his fiddle, Doctor Spens shooting an arrow, or Lord Bannatyne hearing a cause. Above all, from this point of view, the portrait of Lieutenant-Colonel Lyon is notable. A strange enough young man, pink, fat about the lower part of the face, with a lean forehead, a narrow nose and a fine nostril, sits with a drawing-board upon his knees. He has just paused to render himself account of some difficulty, to disentangle some complication of line or compare neighbouring values. And there, without any perceptible wrinkling, you have rendered for you exactly the fixed look in the eyes, and the unconscious compression of the mouth, that befit and signify an effort of the kind. The whole pose, the whole expression, is absolutely direct and simple. You are ready to take your oath to it that Colonel Lyon has no idea he was sitting for his picture, and thought of nothing in the world besides his own occupation of the moment.

Although the collection did not embrace, I understand, nearly the whole of Raeburn's works, it was too large not to contain some that were indifferent, whether as works of art or as portraits. Certainly the standard was remarkably high, and was wonderfully maintained, but there were one or two pictures that might have been almost as well away—one or two that seemed wanting in salt, and some that you can only hope were not successful likenesses. Neither of the portraits of Sir Walter Scott, for instance, were very agreeable to look upon. You do not care to think that Scott looked quite so rustic and puffy. And where is that peaked forehead which, according to all written accounts and many portraits, was the distinguishing characteristic of his face? Again, in spite of his own satisfaction and in spite of Dr. John Brown, I cannot consider that Raeburn was very happy in hands. Without doubt, he could paint one if he had taken the trouble to study it; but it was by no means always that he gave himself the trouble. Looking round one of these rooms hung about with his

portraits, you were struck with the array of expressive faces, as compared with what you may have seen in looking round a room full of living people. But it was not so with the hands. The portraits differed from each other in face perhaps ten times as much as they differed by the hand; whereas with living people the two go pretty much together; and where one is remarkable, the other will almost certainly not be commonplace.

One interesting portrait was that of Duncan of Camperdown. He stands in uniform beside a table, his feet slightly straddled with the balance of an old sailor, his hand poised upon a chart by the finger-tips. The mouth is pursed, the nostril spread and drawn up, the eyebrows very highly arched. The cheeks lie along the jaw in folds of iron, and have the redness that comes from much exposure to salt-sea winds. From the whole figure, attitude and countenance, there breathes something precise and decisive, something alert, wiry, and strong. You can understand, from the look of him, that sense, not so much of humour, as of what is grimmest and driest in pleasantry, which inspired his address before the fight at Camperdown. He had just overtaken the Dutch fleet under Admiral de Winter. "Gentlemen," says he, "you see a severe winter approaching; I have only to advise you to keep up a good fire." Somewhat of this same spirit of adamantine drollery must have supported him in the days of the mutiny at the Nore, when he lay off the Texel with his own flagship, the *Venerable*, and only one other vessel, and kept up active signals, as though he had a powerful fleet in the offing, to intimidate the Dutch.

Another portrait which irresistibly attracted the eye was the half-length of Robert M'Queen, of Braxfield, Lord Justice-Clerk. If I know gusto in painting when I see it, this canvas was painted with rare enjoyment. The tart, rosy, humorous look of the man, his nose like a cudgel, his face resting squarely on the jowl, has been caught and perpetuated with something that looks

like brotherly love. A peculiarly subtle expression haunts the lower part, sensual and incredulous, like that of a man tasting good Bordeaux with half a fancy it has been somewhat too long uncorked. From under the pendulous eyelids of old age the eyes look out with a half-youthful, half-frosty twinkle. Hands, with no pretence to distinction, are folded on the judge's stomach. So sympathetically is the character conceived by the portrait-painter, that it is hardly possible to avoid some movement of sympathy on the part of the spectator. And sympathy is a thing to be encouraged, apart from humane considerations, because it supplies us with the materials for wisdom. It is probably more instructive to entertain a sneaking kindness for any unpopular person, and, among the rest, for Lord Braxfield, than to give way to perfect raptures of moral indignation against his abstract vices. He was the last judge on the Scottish bench to employ the pure Scottish idiom. His opinions, thus given in Doric, and conceived in a lively, rugged, conversational style, were full of point and authority. Out of the bar, or off the bench, he was a convivial man, a lover of wine, and one who "shone peculiarly" at tavern meetings. He has left behind him an unrivalled reputation for rough and cruel speech; and to this day his name smacks of the gallows. It was he who presided at the trials of Muir and Skirving in 1793 and 1794; and his appearance on these occasions was scarcely cut to the pattern of to-day. His summing up on Muir began thus—the reader must supply for himself "the growling, blacksmith's voice" and the broad Scottish accent: "Now this is the question for consideration—Is the panel guilty of sedition, or is he not? Now, before this can be answered, two things must be attended to that require no proof: *First*, that the British constitution is the best that ever was since the creation of the world, and it is not possible to make it better." It's a pretty fair start, is it not, for a political trial? A little later, he has occasion to refer to the relations of Muir with "those

wretches," the French. "I never liked the French all my days," said his lordship, "but now I hate them." And yet a little further on: "A government in any country should be like a corporation; and in this country it is made up of the landed interest, which alone has a right to be represented. As for the rabble who have nothing but personal property, what hold has the nation of them? They may pack up their property on their backs, and leave the country in the twinkling of an eye." After having made profesion of sentiments so cynically anti-popular as these, when the trials were at an end, which was generally about midnight, Braxfield would walk home to his house in George Square with no better escort than an easy conscience. I think I see him getting his cloak about his shoulders, and, with perhaps a lantern in one hand, steering his way along the streets in the mirk January night. It might have been that very day that Skirving had defied him in these words: "It is altogether unavailing for your lordship to menace me; for I have long learned to fear not the face of a man;" and I can fancy, as Braxfield reflected on the number of what he called *Grumbletonians* in Edinburgh, and of how many of them must bear special malice against so upright and inflexible a judge, nay, and might at that very moment be lurking in the mouth of a dark close with hostile intent—I can fancy that he indulged in a sour smile, as he reflected that he also was not especially afraid of men's faces or men's fists, and had hitherto found no occasion to embody this insensibility in heroic words. For if he was an inhumane old gentleman (and I am afraid it is a fact that he was inhumane), he was also perfectly intrepid. You may look into the queer face of that portrait for as long as you will, but you will not see any hole or corner for timidity to enter in.

Indeed, there would be no end to this paper if I were even to name half of the portraits that were remarkable for their execution, or interesting by association. There was one picture of Mr. Wardrop, of Torbane Hill,

which you might palm off upon most laymen as a Rembrandt; and close by, you saw the white head of John Clerk, of Eldin, that country gentleman who, playing with pieces of cork on his own dining-table, invented modern naval warfare. There was that portrait of Neil Gow, to sit for which the old fiddler walked daily through the streets of Edinburgh arm-in-arm with the Duke of Athole. There was good Harry Erskine, with his satirical nose and upper lip, and his mouth just open for a witticism to pop out; Hutton the geologist, in quakerish raiment, and looking altogether trim and narrow, and as if he cared more about fossils than young ladies; full-blown John Robieson, in hyperbolical red dressing-gown, and, every inch of him, a fine old man of the world; Constable the publisher, upright beside a table, and bearing a corporation with commercial dignity; Lord Bannatyne hearing a cause, if ever anybody heard a cause since the world began; Lord Newton just awakened from clandestine slumber on the bench; and the second President Dundas, with every feature so fat that he reminds you, in his wig, of some droll old court officer in an illustrated nursery storybook, and yet all these fat features instinct with meaning, the fat lips curved and compressed, the nose combining somehow the dignity of a beak with the good nature of a bottle, and the very double chin with an air of intelligence and insight. And all these portraits are so pat and telling, and look at you so spiritedly from the walls, that, compared with the sort of living people one sees about the streets, they are as bright new sovereigns to fishy and obliterated sixpences. Some disparaging thoughts upon our own generation could hardly fail to present themselves; but it is perhaps only the *sacer vates* who is wanting; and we also, painted by such a man as Carolus Duran, may look in holiday immortality upon our children and grandchildren.

Raeburn's young women, to be frank, are by no means of the same order of merit. No one, of course, could be

insensible to the presence of Miss Janet Suttie or Mrs. Campbell of Possil. When things are as pretty as that, criticism is out of season. But, on the whole, it is only with women of a certain age that he can be said to have succeeded in at all the same sense as we say he succeeded with men. The younger women do not seem to be made of good flesh and blood. They are not painted in rich and unctuous touches. They are dry and diaphanous. And although young ladies in Great Britain are all that can be desired of them, I would fain hope they are not quite so much of that as Raeburn would have us believe. In all these pretty faces, you miss character, you miss fire, you miss that spice of the devil which is worth all the prettiness in the world; and what is worst of all, you miss sex. His young ladies are not womanly to nearly the same degree as his men are masculine; they are so in a negative sense; in short, they are the typical young ladies of the male novelist.

To say truth, either Raeburn was timid with young and pretty sitters; or he had stupefied himself with sentimentalities; or else (and here is about the truth of it) Raeburn and the rest of us labour under an obstinate blindness in one direction, and know very little more about women after all these centuries than Adam when he first saw Eve. This is all the more likely, because we are by no means so unintelligent in the matter of old women. There are some capital old women, it seems to me, in books written by men. And Raeburn has some, such as Mrs. Colin Campbell of Park, or the anonymous "Old lady with a large cap," which are done in the same frank, perspicacious spirit as the very best of his men. He could look into their eyes without trouble; and he was not withheld, by any bashful sentimentalism, from recognising what he saw there and unsparingly putting it down upon the canvas. But where people cannot meet without some confusion and a good deal of involuntary humbug, and are occupied, for as long as they are together, with a very

different vein of thought, there cannot be much room for intelligent study nor much result in the shape of genuine comprehension. Even women, who understand men so well for practical purposes, do not know them well enough for the purposes of art. Take even the very best of their male creations, take Tito Melema, for instance, and you will find he has an equivocal air, and every now and again remembers he has a comb at the back of his head. Of course, no woman will believe this, and many men will be so very polite as to humour their incredulity.

CHILD'S PLAY

THE regret we have for our childhood is not wholly justifiable: so much a man may lay down without fear of public ribaldry; for although we shake our heads over the change, we are not unconscious of the manifold advantages of our new state. What we lose in generous impulse, we more than gain in the habit of generously watching others; and the capacity to enjoy Shakespeare may balance a lost aptitude for playing at soldiers. Terror is gone out of our lives, moreover; we no longer see the devil in the bed-curtains nor lie awake to listen to the wind. We go to school no more; and if we have only exchanged one drudgery for another (which is by no means sure), we are set free for ever from the daily fear of chastisement. And yet a great change has overtaken us; and although we do not enjoy ourselves less, at least we take our pleasure differently. We need pickles nowadays to make Wednesday's cold mutton please our Friday's appetite; and I can remember the time when to call it red venison, and tell myself a hunter's story, would have made it more palatable than the best of sauces. To the grown person, cold mutton is cold mutton all the world over; not all the mythology ever invented by man will make it better or worse to him; the broad fact, the clamant reality, of the mutton carries away before it such seductive figments. But for the child it is still possible to weave an enchantment over eatables; and if he has but read of a dish in a story-book, it will be heavenly manna to him for a week.

If a grown man does not like eating and drinking and exercise, if he is not something positive in his tastes, it means he has a feeble body and should have

some medicine; but children may be pure spirits, if they will, and take their enjoyment in a world of moonshine. Sensation does not count for so much in our first years as afterwards; something of the swaddling numbness of infancy clings about us; we see and touch and hear through a sort of golden mist. Children, for instance, are able enough to see, but they have no great faculty for looking; they do not use their eyes for the pleasure of using them, but for by-ends of their own; and the things I call to mind seeing most vividly, were not beautiful in themselves, but merely interesting or enviable to me as I thought they might be turned to practical account in play. Nor is the sense of touch so clean and poignant in children as it is in a man. If you will turn over your old memories, I think the sensations of this sort you remember will be somewhat vague, and come to not much more than a blunt, general sense of heat on summer days, or a blunt, general sense of well-being in bed. And here, of course, you will understand pleasurable sensations; for overmastering pain—the most deadly and tragical element in life, and the true commander of man's soul and body—alas! pain has its own way with all of us; it breaks in, a rude visitant, upon the fairy garden where the child wanders in a dream, no less surely than it rules upon the field of battle, or sends the immortal war-god whimpering to his father; and innocence, no more than philosophy, can protect us from this sting. As for taste, when we bear in mind the excesses of unmitigated sugar which delight a youthful palate, "it is surely no very cynical asperity" to think taste a character of the maturer growth. Smell and hearing are perhaps more developed; I remember many scents, many voices, and a great deal of spring singing in the woods. But hearing is capable of vast improvement as a means of pleasure; and there is all the world between gaping wonderment at the jargon of birds, and the emotion with which a man listens to articulate music.

At the same time, and step by step with this increase

in the definition and intensity of what we feel which accompanies our growing age, another change takes place in the sphere of intellect, by which all things are transformed and seen through theories and associations as through coloured windows. We make to ourselves day by day, out of history, and gossip, and economical speculations, and God knows what, a medium in which we walk and through which we look abroad. We study shop windows with other eyes than in our childhood, never to wonder, not always to admire, but to make and modify our little incongruous theories about life. It is no longer the uniform of a soldier that arrests our attention; but perhaps the flowing carriage of a woman, or perhaps a countenance that has been vividly stamped with passion and carries an adventurous story written in its lines. The pleasure of surprise is passed away; sugar-loaves and water-carts seem mighty tame to encounter; and we walk the streets to make romances and to sociologise. Nor must we deny that a good many of us walk them solely for the purposes of transit or in the interest of a livelier digestion. These, indeed, may look back with mingled thoughts upon their childhood, but the rest are in a better case; they know more than when they were children, they understand better, their desires and sympathies answer more nimbly to the provocation of the senses, and their minds are brimming with interest as they go about the world.

According to my contention, this is a flight to which children cannot rise. They are wheeled in perambulators or dragged about by nurses in a pleasing stupor. A vague, faint, abiding wonderment possesses them. Here and there some specially remarkable circumstance, such as a water-cart or a guardsman, fairly penetrates into the seat of thought and calls them, for half a moment, out of themselves; and you may see them, still towed forward sideways by the inexorable nurse as by a sort of destiny, but still staring at the bright object in their wake. It may be some minutes before another such moving spectacle reawakens them

to the world in which they dwell. For other children, they almost invariably show some intelligent sympathy. "There is a fine fellow making mud pies," they seem to say; "that I can understand, there is some sense in mud pies." But the doings of their elders, unless where they are speakingly picturesque or recommend themselves by the quality of being easily imitable, they let them go over their heads (as we say) without the least regard. If it were not for this perpetual imitation, we should be tempted to fancy they despised us outright, or only considered us in the light of creatures brutally strong and brutally silly: among whom they condescended to dwell in obedience like a philosopher at a barbarous court. At times, indeed, they display an arrogance of disregard that is truly staggering. Once, when I was groaning aloud with physical pain, a young gentleman came into the room and nonchalantly inquired if I had seen his bow and arrow. He made no account of my groans, which he accepted, as he had to accept so much else, as a piece of the inexplicable conduct of his elders; and like a wise young gentleman, he would waste no wonder on the subject. Those elders, who care so little for rational enjoyment, and are even the enemies of rational enjoyment for others, he had accepted without understanding and without complaint, as the rest of us accept the scheme of the universe.

We grown people can tell ourselves a story, give and take strokes until the bucklers ring, ride far and fast, marry, fall, and die; all the while sitting quietly by the fire or lying prone in bed. This is exactly what a child cannot do, or does not do, at least, when he can find anything else. He works all with lay figures and stage properties. When his story comes to the fighting, he must rise, get something by way of a sword and have a set-to with a piece of furniture, until he is out of breath. When he comes to ride with the king's pardon, he must bestride a chair, which he will so hurry and belabour and on which he will so furiously demean

himself, that the messenger will arrive, if not bloody with spurring, at least fiery red with haste. If his romance involves an accident upon a cliff, he must clamber in person about the chest of drawers and fall bodily upon the carpet, before his imagination is satisfied. Lead soldiers, dolls, all toys, in short, are in the same category and answer the same end. Nothing can stagger a child's faith; he accepts the clumsiest substitutes and can swallow the most staring incongruities. The chair he has just been besieging as a castle, or valiently cutting to the ground as a dragon, is taken away for the accommodation of a morning visitor, and he is nothing abashed; he can skirmish by the hour with a stationary coal-scuttle; in the midst of the enchanted pleasance, he can see, without sensible shock, the gardener soberly digging potatoes for the day's dinner. He can make abstraction of whatever does not fit into his fable; and he puts his eyes into his pocket, just as we hold our noses in an unsavoury lane. And so it is, that although the ways of children cross with those of their elders in a hundred places daily, they never go in the same direction nor so much as lie in the same element. So may the telegraph wires intersect the line of the high road, or so might a landscape painter and a bagman visit the same country, and yet move in different worlds.

People struck with these spectacles cry aloud about the power of imagination in the young. Indeed there may be two words to that. It is, in some ways, but a pedestrian fancy that the child exhibits. It is the grown people who make the nursery stories; all the children do, is jealously to preserve the text. One out of a dozen reasons why *Robinson Crusoe* should be so popular with youth, is that it hits their level in this matter to a nicety; Crusoe was always at makeshifts and had, in so many words, to *play* at a great variety of professions; and then the book is all about tools, and there is nothing that delights a child so much. Hammers and saws belong to a province of life that posi-

tively calls for imitation. The juvenile lyrical drama, of the most ancient Thespian model, wherein the trades of mankind are successively simulated to the running burthen "On a cold and frosty morning," gives a good instance of the artistic taste in children. And this need for overt action and lay figures testifies to a defect in the child's imagination which prevents him from carrying out his novels in the privacy of his own heart. He does not yet know enough of the world and men. His experience is incomplete. That stage-wardrobe and scene-room that we call the memory is so ill-provided, that he can overtake few combinations and body out few stories, to his own content, without some external aid. He is at the experimental stage; he is not sure how one would feel in certain circumstances; to make sure, he must come as near trying it as his means permit. And so here is young heroism with a wooden sword, and mothers practise their kind vocation over a bit of jointed stick. It may be laughable enough just now; but it is these same people and these same thoughts, that not long hence, when they are on the theatre of life, will make you weep and tremble. For children think very much the same thoughts and dream the same dreams as bearded men and marriageable women. No one is more romantic. Fame and honour, the love of young men and the love of mothers, the business man's pleasure in method, all these and others they anticipate and rehearse in their play hours. Upon us, who are further advanced and fairly dealing with the threads of destiny, they only glance from time to time to glean a hint for their own mimetic reproduction. Two children playing at soldiers are far more interesting to each other than one of the scarlet beings whom both are busy imitating. This is perhaps the greatest oddity of all. "Art for art" is their motto; and the doings of grown folk are only interesting as the raw material for play. Not Théophile Gautier, not Flaubert, can look more callously upon life, or rate the reproduction more highly over the reality; and they

will parody an execution, a deathbed, or the funeral of the young man of Nain, with all the cheerfulness in the world.

The true parallel for play is not to be found, of course, in conscious art, which, though it be derived from play, is itself an abstract, impersonal thing, and depends largely upon philosophical interests beyond the scope of childhood. It is when we make castles in the air and personate the leading character in our own romances, that we return to the spirit of our first years. Only, there are several reasons why the spirit is no longer so agreeable to indulge. Nowadays, when we admit this personal element into our divagations we are apt to stir up uncomfortable and sorrowful memories, and remind ourselves sharply of odd wounds. Our day-dreams can no longer lie all in the air like a story in the *Arabian Nights;* they read to us rather like the history of a period in which we ourselves had taken part, where we come across many unfortunate passages, and find our own conduct smartly reprimanded. And then the child, mind you, acts his parts. He does not merely repeat them to himself; he leaps, he runs, and sets the blood agog over all his body. And so his play breathes him; and he no sooner assumes a passion than he gives it vent. Alas! when we betake ourselves to our intellectual form of play, sitting quietly by the fire or lying prone in bed, we rouse many hot feelings for which we can find no outlet. Substitutes are not acceptable to the mature mind, which desires the thing itself; and even to rehearse a triumphant dialogue with one's enemy, although it is perhaps the most satisfactory piece of play still left within our reach, is not entirely satisfying, and is even apt to lead to a visit and an interview which may be the reverse of triumphant after all.

In the child's world of dim sensation, play is all in all. "Making believe" is the gist of his whole life, and he cannot so much as take a walk except in character. I could not learn my alphabet without some

suitable *mise-en-scène*, and had to act a business man in an office before I could sit down to my book. Will you kindly question your memory, and find out how much you did, work or pleasure, in good faith and soberness, and for how much you had to cheat yourself with some invention? I remember, as though it were yesterday, the expansion of spirit, the dignity and self-reliance, that came with a pair of mustachios in burnt cork, even when there was none to see. Children are even content to forego what we call the realities, and prefer the shadow to the substance. When they might be speaking intelligibly together, they chatter senseless gibberish by the hour, and are quite happy because they are making believe to speak French. I have said already how even the imperious appetite of hunger suffers itself to be gulled and led by the nose with the fag end of an old song. And it goes deeper than this: when children are together even a meal is felt as an interruption in the business of life; and they must find some imaginative sanction, and tell themselves some sort of story, to account for, to colour, to render entertaining, the simple processes of eating and drinking. What wonderful fancies I have heard evolved out of the pattern upon tea-cups!—from which there followed a code of rules and a whole world of excitement, until tea-drinking began to take rank as a game. When my cousin and I took our porridge of a morning, we had a device to enliven the course of the meal. He ate his with sugar, and explained it to be a country continually buried under snow. I took mine with milk, and explained it to be a country suffering gradual inundation. You can imagine us exchanging bulletins; how here was an island still unsubmerged, here a valley not yet covered with snow; what inventions were made; how his population lived in cabins on perches and travelled on stilts, and how mine was always in boats; how the interest grew furious, as the last corner of safe ground was cut off on all sides and grew smaller every moment; and how in fine, the food was of altogether secondary

importance, and might even have been nauseous, so long as we seasoned it with these dreams. But perhaps the most exciting moments I ever had over a meal, were in the case of calves'-feet jelly. It was hardly possible not to believe—and you may be sure, so far from trying, I did all I could to favour the illusion—that some part of it was hollow, and that sooner or later my spleen would lay open the secret tabernacle of the golden rock. There, might some miniature *Red Beard* await his hour; there, might one find the treasures of the *Forty Thieves*, and bewildered Cassim beating about the walls. And so I quarried on slowly with bated breath, savouring the interest. Believe me, I had little palate left for the jelly; and though I preferred the taste when I took cream with it, I used often to go without, because the cream dimmed the transparent fractures.

Even with games, this spirit is authoritative with right-minded children. It is thus that hide-and-seek has so preëminent a sovereignty, for it is the well-spring of romance, and the actions and the excitement to which it gives rise lend themselves to almost any sort of fable. And thus cricket, which is a mere matter of dexterity, palpably about nothing and for no end, often fails to satisfy infantile craving. It is a game, if you like, but not a game of play. You cannot tell yourself a story about cricket; and the activity it calls forth can be justified on no rational theory. Even football, although it admirably simulates the tug and the ebb and flow of battle, has presented difficulties to the mind of young sticklers after verisimilitude; and I knew at least one little boy who was mightily exercised about the presence of the ball, and had to spirit himself up, whenever he came to play, with an elaborate story of enchantment, and take the missile as a sort of talisman bandied about in conflict between two Arabian nations.

To think of such a frame of mind is to become disquieted about the bringing up of children. Surely they dwell in a mythological epoch, and are not the contemporaries of their parents. What can they think of

them? what can they make of these bearded or petticoated giants who look down upon their game? who move upon a cloudy Olympus, following unknown designs apart from rational enjoyment? who profess the tenderest solicitude for children, and yet every now and again reach down out of their altitude and terribly vindicate the prerogatives of age? Off goes the child, corporally smarting, but morally rebellious. Were there ever such unthinkable deities as parents? I would give a great deal to know what, in nine cases out of ten, is the child's unvarnished feeling. A sense of past cajolery; a sense of personal attraction, at best very feeble; above all, I should imagine, a sense of terror for the untried residue of mankind: go to make up the attraction that he feels. No wonder, poor little heart, with such a weltering world in front of him, if he clings to the hand he knows! The dread irrationality of the whole affair, as it seems to children, is a thing we are all too ready to forget. "Oh, why," I remember passionately wondering, "why can we not all be happy and devote ourselves to play?" And when children do philosophise, I believe it is usually to very much the same purpose.

One thing, at least, comes very clearly out of these considerations: that whatever we are to expect at the hands of children, it should not be any peddling exactitude about matters of fact. They walk in a vain show, and among mists and rainbows; they are passionate after dreams and unconcerned about realities; speech is a difficult art not wholly learned; and there is nothing in their own tastes or purposes to teach them what we mean by abstract truthfulness. When a bad writer is inexact, even if he can look back on half a century of years, we charge him with incompetence and not with dishonesty. And why not extend the same allowance to imperfect speakers? Let a stock-broker be dead stupid about poetry, or a poet inexact in the details of business, and we excuse them heartily from blame. But show us a miserable, unbreeched, human entity, whose

whole profession it is to take a tub for a fortified town and a shaving-brush for the deadly stiletto, and who passes three-fourths of his time in a dream and the rest in open self-deception, and we expect him to be as nice upon a matter of fact as a scientific expert bearing evidence. Upon my heart, I think it less than decent. You do not consider how little the child sees, or how swift he is to weave what he has seen into bewildering fiction; and that he cares no more for what you call truth, than you for a gingerbread dragoon.

I am reminded, as I write, that the child is very inquiring as to the precise truth of stories. But indeed this is a very different matter, and one bound up with the subject of play, and the precise amount of playfulness, or playability, to be looked for in the world. Many such burning questions must arise in the course of nursery education. Among the fauna of this planet, which already embraces the pretty soldier and the terrifying Irish beggar-man, is, or is not, the child to expect a Bluebeard or a Cormoran? Is he, or is he not, to look out for magicians, kindly and potent? May he, or may he not, reasonably hope to be cast away upon a desert island, or turned to such diminutive proportions that he can live on equal terms with his lead soldiery, and go a cruise in his own toy schooner? Surely all these are practical questions to a neophyte entering upon life with a view to play. Precision upon such a point, the child can understand. But if you merely ask him of his past behaviour, as to who threw such a stone, for instance, or struck such and such a match; or whether he had looked into a parcel or gone by a forbidden path—why, he can see no moment in the inquiry, and it is ten to one, he has already half-forgotten and half-bemused himself with subsequent imaginings.

It would be easy to leave them in their native cloud-land, where they figure so prettily—pretty like flowers and innocent like dogs. They will come out of their gardens soon enough, and have to go into offices and the

witness-box. Spare them yet a while, O conscientious parent! Let them doze among their playthings yet a little! for who knows what a rough, warfaring existence lies before them in the future?

WALKING TOURS

IT must not be imagined that a walking tour, as some would have us fancy, is merely a better or worse way of seeing the country. There are many ways of seeing landscape quite as good; and none more vivid, in spite of canting dilettantes, than from a railway train. But landscape on a walking tour is quite accessory. He who is indeed of the brotherhood does not voyage in quest of the picturesque, but of certain jolly humours—of the hope and spirit with which the march begins at morning, and the peace and spiritual repletion of the evening's rest. He cannot tell whether he puts his knapsack on, or takes it off with more delight. The excitement of the departure puts him in key for that of the arrival. Whatever he does is not only a reward in itself, but will be further rewarded in the sequel; and so pleasure leads on to pleasure in an endless chain. It is this that so few can understand; they will either be always lounging or always at five miles an hour; they do not play off the one against the other, prepare all day for the evening, and all evening for the next day. And, above all, it is here that your overwalker fails of comprehension. His heart rises against those who drink their curaçoa in liqueur glasses, when he himself can swill it in a brown John. He will not believe that the flavour is more delicate in the smaller dose. He will not believe that to walk this unconscionable distance is merely to stupefy and brutalise himself, and come to his inn, at night, with a sort of frost on his five wits, and a starless night of darkness in his spirit. Not for him the mild luminous evening of the temperate walker! He has nothing left of man but a physical need for bedtime and a double nightcap; and even his pipe if he

be a smoker, will be savourless and disenchanted. It is the fate of such an one to take twice as much trouble as is needed to obtain happiness, and miss the happiness in the end; he is the man of the proverb, in short, who goes further and fares worse.

Now, to be properly enjoyed, a walking tour should be gone upon alone. If you go in a company, or even in pairs, it is no longer a walking tour in anything but name; it is something else and more in the nature of a picnic. A walking tour should be gone upon alone, because freedom is of the essence; because you should be able to stop and go on, and follow this way or that, as the freak takes you; and because you must have your own pace, and neither trot alongside a champion walker, nor mince in time with a girl. And then you must be open to all impressions and let your thoughts take colour from what you see. You should be as a pipe for any wind to play upon. "I cannot see the wit," says Hazlitt, "of walking and talking at the same time. When I am in the country I wish to vegetate like the country,"—which is the gist of all that can be said upon the matter. There should be no cackle of voices at your elbow, to jar on the meditative silence of the morning. And so long as a man is reasoning he cannot surrender himself to that fine intoxication that comes of much motion in the open air, that begins in a sort of dazzle and sluggishness of the brain, and ends in a peace that passes comprehension.

During the first day or so of any tour there are moments of bitterness, when the traveller feels more than coldly towards his knapsack, when he is half in a mind to throw it bodily over the hedge and, like Christian on a similar occasion, "give three leaps and go on singing." And yet it soon acquires a property of easiness. It becomes magnetic; the spirit of the journey enters into it. And no sooner have you passed the straps over your shoulder than the lees of sleep are cleared from you, you pull yourself together with a shake, and fall at once into your stride. And surely, of all possible

moods, this, in which a man takes the road, is the best. Of course, if he *will* keep thinking of his anxieties, if he *will* open the merchant Abudah's chest and walk arm-in-arm with the hag—why, wherever he is, and whether he walk fast or slow, the chances are that he will not be happy. And so much the more shame to himself! There are perhaps thirty men setting forth at that same hour, and I would lay a large wager there is not another dull face among the thirty. It would be a fine thing to follow, in a coat of darkness, one after another of these wayfarers, some summer morning, for the first few miles upon the road. This one, who walks fast, with a keen look in his eyes, is all concentrated in his own mind; he is up at his loom, weaving and weaving, to set the landscape to words. This one peers about, as he goes, among the grasses; he waits by the canal to watch the dragon-flies; he leans on the gate of the pasture, and cannot look enough upon the complacent kine. And here comes another, talking, laughing, and gesticulating to himself. His face changes from time to time, as indignation flashes from his eyes or anger clouds his forehead. He is composing articles, delivering orations, and conducting the most impassioned interviews by the way. A little farther on, and it is as like as not he will begin to sing. And well for him, supposing him to be no great master in that art, if he stumble across no stolid peasant at a corner; for on such an occasion, I scarcely know which is the more troubled, or whether it is worse to suffer the confusion of your troubadour, or the unfeigned alarm of your clown. A sedentary population, accustomed, besides, to the strange mechanical bearing of the common tramp, can in no wise explain to itself the gaiety of these passers-by. I knew one man who was arrested as a runaway lunatic, because, although a full-grown person with a red beard, he skipped as he went like a child. And you would be astonished if I were to tell you all the grave and learned heads who have confessed to me that, when on walking tours, they sang—and sang very ill—and had a pair of red ears

when, as described above, the inauspicious peasant plumped into their arms from around a corner. And here, lest you should think I am exaggerating, is Hazlitt's own confession, from his essay *On Going a Journey*, which is so good that there should be a tax levied on all who have not read it:—

"Give me the clear blue sky over my head," says he, "and the green turf beneath my feet, a winding road before me, and a three hours' march to dinner—and then to thinking! It is hard if I cannot start some game on these lone heaths. I laugh, I run, I leap, I sing for joy."

Bravo! After that adventure of my friend with the policeman, you would not have cared, would you, to publish that in the first person? But we have no bravery nowadays, and, even in books, must all pretend to be as dull and foolish as our neighbours. It was not so with Hazlitt. And notice how learned he is (as, indeed, throughout the essay) in the theory of walking tours. He is none of your athletic men in purple stockings, who walk their fifty miles a day: three hours' march is his ideal. And then he must have a winding road, the epicure!

Yet there is one thing I object to in these words of his, one thing in the great master's practice that seems to me not wholly wise. I do not approve of that leaping and running. Both of these hurry the respiration; they both shake up the brain out of its glorious open-air confusion; and they both break the pace. Uneven walking is not so agreeable to the body, and it distracts and irritates the mind. Whereas, when once you have fallen into an equable stride, it requires no conscious thought from you to keep it up, and yet it prevents you from thinking earnestly of anything else. Like knitting, like the work of a copying clerk, it gradually neutralises and sets to sleep the serious activity of the mind. We can think of this or that, lightly and laughingly, as a child thinks, or as we think in a morning doze; we can make puns or puzzle out acrostics, and trifle in a thousand ways with words and rhymes; but when it comes to

honest work, when we come to gather ourselves together for an effort, we may sound the trumpet as loud and long as we please; the great barons of the mind will not rally to the standard, but sit, each one, at home, warming his hands over his own fire and brooding on his own private thought!

In the course of a day's walk, you see, there is much variance in the mood. From the exhilaration of the start, to the happy phlegm of the arrival, the change is certainly great. As the day goes on, the traveller moves from the one extreme towards the other. He becomes more and more incorporated with the material landscape, and the open-air drunkenness grows upon him with great strides, until he posts along the road, and sees everything about him, as in a cheerful dream. The first is certainly brighter, but the second stage is the more peaceful. A man does not make so many articles towards the end, nor does he laugh aloud; but the purely animal pleasures, the sense of physical well-being, the delight of every inhalation, of every time the muscles tighten down the thigh, console him for the absence of the others, and bring him to his destination still content.

Nor must I forget to say a word of bivouacs. You come to a milestone on a hill, or some place where deep ways meet under trees; and off goes the knapsack, and down you sit to smoke a pipe in the shade. You sink into yourself and the birds come round and look at you; and your smoke dissipates upon the afternoon under the blue dome of heaven; and the sun lies warm upon your feet, and the cool air visits your neck and turns aside your open shirt. If you are not happy, you must have an evil conscience. You may dally as long as you like by the roadside. It is almost as if the millennium were arrived, when we shall throw our clocks and watches over the housetops, and remember time and seasons no more. Not to keep hours for a lifetime is, I was going to say, to live for ever. You have no idea, unless you have tried it, how endlessly long is a summer's day, that

you measure out only by hunger, and bring to an end only when you are drowsy. I know a village where there are hardly any clocks, where no one knows more of the days of the week than by a sort of instinct for the fête on Sundays, and where only one person can tell you the day of the month, and she is generally wrong; and if people were aware how slow Time journeyed in that village, and what armfuls of spare hours he gives, over and above the bargain, to its wise inhabitants, I believe there would be a stampede out of London, Liverpool, Paris, and a variety of large towns, where the clocks lose their heads, and shake the hours out each one faster than the other, as though they were all in a wager. And all these foolish pilgrims would each bring his own misery along with him, in a watch-pocket! It is to be noticed, there were no clocks and watches in the much-vaunted days before the flood. It follows, of course, there were no appointments, and punctuality was not yet thought upon. "Though ye take from a covetous man all his treasure," says Milton, "he has yet one jewel left; ye cannot deprive him of his covetousness." And so I would say of a modern man of business, you may do what you will for him, put him in Eden, give him the elixir of life—he has still a flaw at heart, he still has his business habits. Now, there is no time when business habits are more mitigated than on a walking tour. And so during these halts, as I say, you will feel almost free.

But it is at night, and after dinner, that the best hour comes. There are no such pipes to be smoked as those that follow a good day's march; the flavour of the tobacco is a thing to be remembered, it is so dry and aromatic, so full and so fine. If you wind up the evening with grog, you will own there was never such grog; at every sip a jocund tranquillity spreads about your limbs, and sits easily in your heart. If you read a book —and you will never do so save by fits and starts— you find the language strangely racy and harmonious; words take a new meaning; single sentences possess the

ear for half an hour together; and the writer endears himself to you, at every page, by the nicest coincidence of sentiment. It seems as if it were a book you had written yourself in a dream. To all we have read on such occasions we look back with special favour. "It was on the 10th of April, 1798," says Hazlitt, with amorous precision, "that I sat down to a volume of the new *Héloïse,* at the Inn at Llangollen, over a bottle of sherry and a cold chicken." I should wish to quote more, for though we are mighty fine fellows nowadays, we cannot write like Hazlitt. And, talking of that, a volume of Hazlitt's essays would be a capital pocket-book on such a journey; so would a volume of Heine's songs; and for *Tristram Shandy* I can pledge a fair experience.

If the evening be fine and warm, there is nothing better in life than to lounge before the inn door in the sunset, or lean over the parapet of the bridge, to watch the weeds and the quick fishes. It is then, if ever, that you taste Joviality to the full significance of that audacious word. Your muscles are so agreeably slack, you feel so clean and so strong and so idle, that whether you move or sit still, whatever you do is done with pride and a kingly sort of pleasure. You fall in talk with any one, wise or foolish, drunk or sober. And it seems as if a hot walk purged you, more than of anything else, of all narrowness and pride, and left curiosity to play its part freely, as in a child or a man of science. You lay aside all your own hobbies, to watch provincial humours develop themselves before you, now as a laughable farce, and now grave and beautiful like an old tale.

Or perhaps you are left to your own company for the night, and surly weather imprisons you by the fire. You may remember how Burns, numbering past pleasures, dwells upon the hours when he has been "happy thinking." It is a phrase that may well perplex a poor modern, girt about on every side by clocks and chimes, and haunted, even at night, by flaming dial-plates. For we were all so busy, and have so many far-off projects to

realise, and castles in the fire to turn into solid habitable mansions on a gravel soil, that we can find no time for pleasure trips into the Land of Thought and among the Hills of Vanity. Changed times, indeed, when we must sit all night, beside the fire, with folded hands; and a changed world for most of us, when we find we can pass the hours without discontent, and be happy thinking. We are in such haste to be doing, to be writing, to be gathering gear, to make our voice audible a moment in the derisive silence of eternity, that we forget that one thing, of which these are but the parts—namely, to live. We fall in love, we drink hard, we run to and fro upon the earth like frightened sheep. And now you are to ask yourself if, when all is done, you would not have been better to sit by the fire at home and be happy thinking. To sit still and contemplate—to remember the faces of women without desire, to be pleased by the great deeds of men without envy, to be everything and everywhere in sympathy, and yet content to remain where and what you are—is not this to know both wisdom and virtue, and to dwell with happiness? After all, it is not they who carry flags, but they who look upon it from a private chamber, who have the fun of the procession. And once you are at that, you are in the very humour of all social heresy. It is no time for shuffling, or for big, empty words. If you ask yourself what you mean by fame, riches, or learning, the answer is far to seek; and you go back into that kingdom of light imaginations, which seem so vain in the eyes of Philistines perspiring after wealth, and so momentous to those who are stricken with the disproportions of the world, and, in the face of the gigantic stars, cannot stop to split differences between two degrees of the infinitesimally small, such as a tobacco-pipe or the Roman Empire, a million of money or a fiddlestick's end.

You lean from the window, your last pipe reeking whitely into the darkness, your body full of delicious pains, your mind enthroned in the seventh circle of con-

tent; when suddenly the moon changes, the weather-cock goes about, and you ask yourself one question more: whether, for the interval, you have been the wisest philosopher or the most egregious of donkeys? Human experience is not yet able to reply; but at least you have had a fine moment, and looked down upon all the kingdoms of the earth. And whether it was wise or foolish, to-morrow's travel will carry you, body and mind, into some different parish of the infinite.

PAN'S PIPES

THE world in which we live has been variously said and sung by the most ingenious poets and philosophers; these reducing it to formulæ and chemical ingredients, those striking the lyre in high-sounding measures for the handiwork of God. What experience supplies is of a mingled tissue, and the choosing mind has much to reject before it can get together the materials of a theory. Dew and thunder, destroying Attila and the Spring lambkins, belong to an order of contrasts which no repetition can assimilate. There is an uncouth, outlandish strain throughout the web of the world, as from a vexatious planet in the house of life. Things are not congruous and wear strange disguises: the consummate flower is fostered out of dung, and after nourishing itself awhile with heaven's delicate distillations, decays again into indistinguishable soil; and with Cæsar's ashes, Hamlet tells us, the urchins make dirt pies and filthily besmear their countenances. Nay, the kindly shine of summer, when tracked home with the scientific spy-glass, is found to issue from the most portentous nightmare of the universe—the great, conflagrant sun: a world of hell's squibs, tumultuary, roaring aloud, inimical to life. The sun itself is enough to disgust a human being of the scene which he inhabits; and you would not fancy there was a green or habitable spot in a universe thus awfully lighted up. And yet it is by the blaze of such a conflagration, to which the fire of Rome was but a spark, that we do all our fiddling, and hold domestic tea-parties at the arbour door.

The Greeks figured Pan, the god of Nature, now terribly stamping his foot, so that armies were dispersed; now by the woodside on a summer noon trolling

on his pipe until he charmed the hearts of upland ploughmen. And the Greeks, in so figuring, uttered the last word of human experience. To certain smoke-dried spirits matter and motion and elastic ethers, and the hypothesis of this or that other spectacled professor, tell a speaking story; but for youth and all ductile and congenial minds, Pan is not dead, but of all the classic hierarchy alone survives in triumph; goat-footed, with a gleeful and an angry look, the type of the shaggy world: and in every wood, if you go with a spirit properly prepared, you shall hear the note of his pipe.

For it is a shaggy world, and yet studded with gardens; where the salt and tumbling sea receives clear rivers running from among reeds and lilies; fruitful and austere; a rustic world; sunshiny, lewd, and cruel. What is it the birds sing among the trees in pairing-time? What means the sound of the rain falling far and wide upon the leafy forest? To what tune does the fisherman whistle, as he hauls in his net at morning, and the bright fish are heaped inside the boat? These are all airs upon Pan's pipe; he it was who gave them breath in the exultation of his heart, and gleefully modulated their outflow with his lips and fingers. The coarse mirth of herdsmen, shaking the dells with laughter and striking out high echoes from the rock; the tune of moving feet in the lamplit city, or on the smooth ballroom floor; the hooves of many horses, beating the wide pastures in alarm; the song of hurrying rivers; the colour of clear skies; and smiles and the live touch of hands; and the voice of things, and their significant look, and the renovating influence they breathe forth—these are his joyful measures, to which the whole earth treads in choral harmony. To this music the young lambs bound as to a tabor, and the London shop-girl skips rudely in the dance. For it puts a spirit of gladness in all hearts; and to look on the happy side of nature is common, in their hours, to all created things. Some are vocal under a good influence, are pleasing whenever they

are pleased, and hand on their happiness to others, as a child who, looking upon lovely things, looks lovely. Some leap to the strains with unapt foot, and make a halting figure in the universal dance. And some, like sour spectators at the play, receive the music into their hearts with an unmoved countenance, and walk like strangers through the general rejoicing. But let him feign never so carefully, there is not a man but has his pulses shaken when Pan trolls out a stave of ecstasy and sets the world a-singing.

Alas if that were all! But oftentimes the air is changed; and in the screech of the night wind, chasing navies, subverting the tall ships and the rooted cedar of the hills; in the random deadly levin or the fury of headlong floods, we recognise the "dread foundation" of life and the anger in Pan's heart. Earth wages open war against her children, and under her softest touch hides treacherous claws. The cool waters invite us in to drown; the domestic hearth burns up in the hour of sleep, and makes an end of all. Everything is good or bad, helpful or deadly, not in itself, but by its circumstances. For a few bright days in England the hurricane must break forth and the North Sea pay a toll of populous ships. And when the universal music has led lovers into the path of dalliance, confident of Nature's sympathy, suddenly the air shifts into a minor, and death makes a clutch from his ambuscade below the bed of marriage. For death is given a kiss; the dearest kindnesses are fatal; and into this life, where one thing preys upon another, the child too often makes its entrance from the mother's corpse. It is no wonder, with so traitorous a scheme of things, if the wise people who created for us the idea of Pan thought that of all fears the fear of him was the most terrible, since it embraces all. And still we preserve the phrase: a panic terror. To reckon dangers too curiously, to hearken too intently for the threat that runs through all the winning music of the world, to hold back the hand from the rose because of the thorn, and from life because of death: this it is to be afraid of Pan. Highly respectable

citizens who flee life's pleasures and responsibilities and keep, with upright hat, upon the midway of custom, avoiding the right hand and the left, the ecstasies and the agonies, how surprised they would be if they could hear their attitude mythologically expressed, and knew themselves as tooth-chattering ones, who flee from Nature because they fear the hand of Nature's God! Shrilly sound Pan's pipes; and behold the banker instantly concealed in the bank parlour! For to distrust one's impulses is to be recreant to Pan.

There are moments when the mind refuses to be satisfied with evolution, and demands a ruddier presentation of the sum of man's experience. Sometimes the mood is brought about by laughter at the humorous side of life, as when, abstracting ourselves from earth, we imagine people plodding on foot, or seated in ships and speedy trains, with the planet all the while whirling in the opposite direction, so that, for all their hurry, they travel back-foremost through the universe of space. Sometimes it comes by the spirit of delight, and sometimes by the spirit of terror. At least, there will always be hours when we refuse to be put off by the feint of explanation, nicknamed science; and demand instead some palpitating image of our estate, that shall represent the troubled and uncertain element in which we dwell, and satisfy reason by the means of art. Science writes of the world as if with the cold finger of a starfish; it is all true; but what is it when compared to the reality of which it discourses? where hearts beat high in April, and death strikes, and hills totter in the earthquake, and there is a glamour over all the objects of sight, and a thrill in all noises for the ear, and Romance herself has made her dwelling among men? So we come back to the old myth, and hear the goat-footed piper making the music which is itself the charm and terror of things; and when a glen invites our visiting footsteps, fancy that Pan leads us thither with a gracious tremolo; or when our hearts quail at the thunder of the cataract, tell ourselves that he has stamped his hoof in the nigh thicket.

A PLEA FOR GAS LAMPS

CITIES given, the problem was to light them. How to conduct individual citizens about the burgess-warren, when once heaven had withdrawn its leading luminary? or—since we live in a scientific age—when once our spinning planet has turned its back upon the sun? The moon, from time to time, was doubtless very helpful; the stars had a cheery look among the chimney-pots; and a cresset here and there, on church or citadel, produced a fine pictorial effect, and, in places where the ground lay unevenly, held out the right hand of conduct to the benighted. But sun, moon, and stars abstracted or concealed, the night-faring inhabitant had to fall back—we speak on the authority of old prints—upon stable lanthorns two storeys in height. Many holes, drilled in the conical turret-roof of this vagabond Pharos, let up spouts of dazzlement into the bearer's eyes; and as he paced forth in the ghostly darkness, carrying his own sun by a ring about his finger, day and night swung to and fro and up and down about his footsteps. Blackness haunted his path; he was beleaguered by goblins as he went; and, curfew being struck, he found no light but that he travelled in throughout the township.

Closely following on this epoch of migratory lanthorns in a world of extinction, came the era of oil-lights, hard to kindle, easy to extinguish, pale and wavering in the hour of their endurance. Rudely puffed the winds of heaven; roguishly clomb up the all-destructive urchin; and, lo! in a moment night re-established her void empire, and the cit groped along the wall, suppered but bedless, occult from guidance, and sorrily wading in the kennels. As if gamesome winds and gamesome

youths were not sufficient, it was the habit to sling these fable luminaries from house to house above the fairway. There, on invisible cordage, let them swing! And suppose some crane-necked general to go speeding by on a tall charger, spurring the destiny of nations, red-hot in expedition, there would indubitably be some effusion of military blood, and oaths, and a certain crash of glass; and while the chieftain rode forward with a purple coxcomb, the street would be left to original darkness, unpiloted, unvoyageable, a province of the desert night.

The conservative, looking before and after, draws from each contemplation the matter for content. Out of the age of gas lamps he glances back slightingly at the mirk and glimmer in which his ancestors wandered; his heart waxes jocund at the contrast; nor do his lips refrain from a stave, in the highest style of poetry, lauding progress and the golden mean. When gas first spread along a city, mapping it forth about evenfall for the eye of observant birds, a new age had begun for sociality and corporate pleasure-seeking, and begun with proper circumstance, becoming its own birthright. The work of Prometheus had advanced by another stride. Mankind and its supper parties were no longer at the mercy of a few miles of sea-fog; sundown no longer emptied the promenade; and the day was lengthened out to every man's fancy. The city-folk had stars of their own; biddable domesticated stars.

It is true that these were not so steady, nor yet so clear, as their originals; nor indeed was their lustre so elegant as that of the best wax candles. But then the gas stars, being nearer at hand, were more practically efficacious than Jupiter himself. It is true, again, that they did not unfold their rays with the appropriate spontaneity of the planets, coming out along the firmament one after another, as the need arises. But the lamplighters took to their heels every evening, and ran with a good heart. It was pretty to see man thus emulating the punctuality of heaven's orbs; and though perfection was not absolutely reached, and now and then

an individual may have been knocked on the head by the ladder of the flying functionary, yet people commended his zeal in a proverb, and taught their children to say, "God bless the lamplighter!" And since his passage was a piece of the day's programme, the children were well pleased to repeat the benediction, not, of course, in so many words, which would have been improper, but in some chaste circumlocution, suitable for infant lips.

God bless him, indeed! For the term of his twilight diligence is near at hand; and for not much longer shall we watch him speeding up the street and, at measured intervals, knocking another luminous hole into the dusk. The Greeks would have made a noble myth of such an one; how he distributed starlight, and, as soon as the need was over, re-collected it; and the little bull's-eye, which was his instrument, and held enough fire to kindle a whole parish, would have been fitly commemorated in the legend. Now, like all heroic tasks, his labours draw towards apotheosis, and in the light of victory himself shall disappear. For another advance has been effected. Our tame stars are to come out in future, not one by one, but all in a body and at once. A sedate electrician somewhere in a back office touches a spring—and behold! from one end to another of the city, from east to west, from the Alexandra to the Crystal Palace, there is light! *Fiat Lux*, says the sedate electrician. What a spectacle, on some clear, dark nightfall, from the edge of Hampstead Hill, when in a moment, in the twinkling of an eye, the design of the monstrous city flashes into vision—a glittering hieroglyph many square miles in extent; and when, to borrow and debase an image, all the evening street lamps burst together into song! Such is the spectacle of the future, preluded the other day by the experiment in Pall Mall. Star-rise by electricity, the most romantic flight of civilisation; the compensatory benefit for an innumerable array of factories and bankers' clerks. To the artistic spirit exercised about Thirlmere, here is a crumb of consolation;

consolatory, at least, to such of them as look out upon the world through seeing eyes, and contentedly accept beauty where it comes.

But the conservative, while lauding progress, is ever timid of innovation; his is the hand upheld to counsel pause; his is the signal advising slow advance. The word *electricity* now sounds the note of danger. In Paris, at the mouth of the Passage des Princes, in the place before the Opera portico, and in the Rue Drouot at the *Figaro* office, a new sort of urban star now shines out nightly, horrible, unearthly, obnoxious to the human eye; a lamp for a nightmare! Such a light as this should shine only on murders and public crime, or along the corridors of lunatic asylums, a horror to heighten horror. To look at it only once is to fall in love with gas, which gives a warm domestic radiance fit to eat by. Mankind, you would have thought, might have remained content with what Prometheus stole for them and not gone fishing the profound heaven with kites to catch and domesticate the wildfire of the storm. Yet here we have the levin brand at our doors, and it is proposed that we should henceforward take our walks abroad in the glare of permanent lightning. A man need not be very superstitious if he scruple to follow his pleasures by the light of the Terror that Flieth, nor very epicurean if he prefer to see the face of beauty more becomingly displayed. That ugly blinding glare may not improperly advertise the home of slanderous *Figaro,* which is a back-shop to the infernal regions; but where soft joys prevail, where people are convoked to pleasure and the philosopher looks on smiling and silent, where love and laughter and deifying wine abound, there, at least, let the old mild lustre shine upon the ways of man.

ETHICAL PAPERS

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Lay Morals in the *Edinburgh Edition,* vol. xxi.

On Morality in the *Vailima Edition,* vol. xxiv.

The Ethics of Crime in the *Vailima Edition,* vol. xxiv.

Reflections and Remarks on Human Life in the *Edinburgh Edition,* vol. xxviii.

Gentlemen in *Scribner's Magazine,* 1888.

Some Gentlemen in Fiction in *Scribner's Magazine,* 1888.

The Day after To-morrow in the *Contemporary Review,* 1887.

Time and *A French Legend* were printed for the first time in the *Vailima Edition.*

An Appeal to the Clergy of Scotland as a pamphlet published by W. Blackwood & Sons, Edinburgh and London, 1875.

ETHICAL PAPERS

INTRODUCTORY

THE person to whom this writing is addressed is any young man, conscious of his youth, conscious of vague powers and qualities, and fretting at the bars of life. Like one who comes late to the doors of the theatre, he finds the crowd compact, and wanders in the open. There seems no entry for him to the business or the serious pleasures of the human world; and he is asked instead to mind dry and somewhat pointless studies, to follow arbitrary rules, and to bear with patience the reproof of persons duller than himself. He is capable of the finest acts and sentiments, which somehow, in his present circumstances, seem never to be in season. In front of him, in the thick of the world, he foresees for himself a leading and romantic part; perhaps not falsely. How to behave in the great walks of life, he seems to know; but in this empty vestibule, where he still waits his turn, there seems a lack of worthy business.

In this writing, nothing has been said with the design of pleasing parents and guardians. I am afraid the work will not be thought good enough to put into the hands of youth by any elder friend, and if the young men, for whom it is intended, do not see and choose it for themselves, it will not improbably remain unread. There are no guides in life, for a thousand reasons; but for this reason first, that we have all so fallen and so bemired ourselves and grown so bewildered in the paths of this rude labyrinth, that not a man among

us knows clearly where he is or how he got there. Hence that something of insincerity to which the poor clergyman, forced to hold up a cut and dry ideal, is condemned. In this writing I, having the advantage of the clergy, shall try only to be honest; a hard attempt —"We are upon an undertaking very difficult." And not only difficult, but responsible. But the responsibility of the writer discharges not a jot of the responsibility of him who reads. If you go wrong and are guilty of cruel and unmanly acts, and come, friendless and hating yourself, to the end of a detestable career, the reading of this book will be no more than a pretext for cowards to allege. "There was a nearer neighbour within who was incessantly telling you how you should behave; but you waited for the neighbour from without to tell you of some false, easier way."

The name of God and such expressions as "sin" and "the soul" have been allowed to find a place in the following pages. This may be galling to the feelings of the conscientious atheist, that strange and wooden rabbi—and never so strange and so wooden as when very young. But the writer would have him to notice that, as the work goes on, each of these expressions has its sense explained; that the sense at least is eternal, being founded in experience; that to invent new phrases from old thoughts, though it may be delicately flattering to a school of philosophy, is not the business of a man who loves and seeks to use the purity of English speech; and lastly that as the strictest Christians read and find improvement in the books of pagan sages, the most delicate unbeliever may come perhaps uninjured from the perusal of the name of God. This is perhaps said with bitterness; but what can be more bitter than to find man, in all ages, returning to the angry follies of his youth, and each fresh movement in our superficial thinking made the signal for some renunciation of the past? Being what we are, the descendants at least of savages, the creatures of our fathers, the inheritors of every nerve and feature, the true wisdom for mankind

must be ever to explain and to subsume in wider knowledge, not to deny, the faith and experience of predecessors. It is thus that we proceed; but by a singular infirmity, we cannot return to fill our baskets from the unforgotten wealth of antiquity, without casting forth and treading underfoot the wisdom of some later age. So it is in art; and so in morals.

Lastly, besides the presence of some good old English words, the book is inoffensive to the straitest of the modern sect. It is truly secular and temporal, casts not a glance beyond the little lit, tumultuous island of man's life upon the vasty darkness of eternity; and still forgetful of the great myths or more majestic and mysterious verities, busies itself close at hand with the pleasures and prudence of to-day. There is much in common to all; upon that common ground the arguments are founded and from that common store the experience deduced.

To every view of morals there are two sides: what is demanded by the man; what is exacted by the conditions of life. Let us begin with a fragment upon either, not to say what is new, but to remind ourselves of man's extraordinary attributes and situation.

What a man makes of this world for himself, and what view of it he teaches to aspiring youth, gives the measure of what he may hope from him in thought or conduct, and constitutes what we call that man's religion.

(The following should be read after the closing words in the printed text, "they must accept and deal with this money"):

And now, let us look back and see what we have reached upon this practical point of money.

1st—That wealth should not be the first object in life.

2nd.—That not only so much money as he has earned by services to mankind, can a man honestly spend on his own comfort or delight.

3rd.—That of what he has earned, only so much as

he can spend for his own comfort or delight, is his to spend at all; and that whatever is spent by carelessness or through habit or for ostentation, is spent dishonestly and to the hurt of mankind.

4th.—That whatever we have in our hands which we have not earned, or which we cannot spend to profit or sincere pleasure on ourselves, we must return in principal or interest, to mankind at large; to some other persons to whom it will be profitable or sincerely pleasurable.

And 5th.—That this may be best done by helping our own friends.

Is not this a very natural, easy, and plain-sailing scheme of life? Wealth should not be the first object in life; how can it, except in arid and contented natures, or after some violence has been done to the mind externally in the misused name of Prudence? We have a thousand instincts, and a man who begins life wisely must consider them all, and not only that which leads us to desire wealth. Is it natural to buy things we have no mind to? to eat and drink till we are sick? And is it not the natural motion of the soul to communicate wealth among our friends and make them all prosperous in our prosperity?

ETHICAL PAPERS

INTRODUCTORY

THE person to whom this writing is addressed is any young man, conscious of his youth, conscious of vague powers and qualities, and fretting at the bars of life. Like one who comes late to the doors of the theatre, he finds the crowd compact, and wanders in the open. There seems no entry for him to the business or the serious pleasures of the human world; and he is asked instead to mind dry and somewhat pointless studies, to follow arbitrary rules, and to bear with patience the reproof of persons duller than himself. He is capable of the finest acts and sentiments, which somehow, in his present circumstances, seem never to be in season. In front of him, in the thick of the world, he foresees for himself a leading and romantic part; perhaps not falsely. How to behave in the great walks of life, he seems to know; but in this empty vestibule, where he still waits his turn, there seems a lack of worthy business.

In this writing, nothing has been said with the design of pleasing parents and guardians. I am afraid the work will not be thought good enough to put into the hands of youth by any elder friend, and if the young men, for whom it is intended, do not see and choose it for themselves, it will not improbably remain unread. There are no guides in life, for a thousand reasons; but for this reason first, that we have all so fallen and so bemired ourselves and grown so bewildered in the paths of this rude labyrinth, that not a man among

sponsibility of parentship, having very different matters in their eye, are apt to feel rueful when that responsibility falls due. What are they to tell the child about life and conduct, subjects on which they have themselves so few and such confused opinions? Indeed, I do not know; the least said, perhaps, the soonest mended; and yet the child keeps asking, and the parent must find some words to say in his own defence. Where does he find them? and what are they when found?

As a matter of experience, and in nine hundred and ninety-nine cases out of a thousand, he will instil into his wide-eyed brat three bad things: the terror of public opinion, and flowing from that as a fountain, the desire of wealth and applause. Besides these, or what might be deduced as corollaries from these, he will teach not much else of any effective value: some dim notions of divinity, perhaps, and book-keeping, and how to walk through a quadrille.

But, you may tell me, the young people are taught to be Christians. It may be want of penetration, but I have not yet been able to perceive it. As an honest man, whatever we teach, and be it good or evil, it is not the doctrine of Christ. What he taught (and in this he is like all other teachers worthy of the name) was not a code of rules, but a ruling spirit; not truths, but a spirit of truth; not views, but a view. What he showed us was an attitude of mind. Towards the many considerations on which conduct is built, each man stands in a certain relation. He takes life on a certain principle. He has a compass in his spirit which points in a certain direction. It is the attitude, the relation, the point of the compass, that is the whole body and gist of what he has to teach us; in this, the details are comprehended; out of this the specific precepts issue, and by this, and this only, can they be explained and applied. And thus, to learn aright from any teacher, we must first of all, like a historical artist, think ourselves into sympathy with his position and, in the technical phrase, create his character. A historian

confronted with some ambiguous politician, or an actor charged with a part, have but one pre-occupation; they must search all round and upon every side, and grope for some central conception which is to explain and justify the most extreme details; until that is found, the politician is an enigma, or perhaps a quack, and the part a tissue of fustian sentiment and big words; but once that is found, all enters into a plan, a human nature appears, the politician or the stage-king is understood from point to point, from end to end. This is a degree of trouble which will be gladly taken by a very humble artist; but not even the terror of eternal fire can teach a business man to bend his imagination to such athletic efforts. Yet without this, all is vain; until we understand the whole, we shall understand none of the parts; and otherwise we have no more than broken images and scattered words; the meaning remains buried and the language in which our prophet speaks to us is a dead language in our ears.

Take a few of Christ's sayings and compare them with our current doctrines.

"*Ye cannot,*" he says, "*serve God and Mammon.*" Cannot? And our whole system is to teach us how we can!

"*The children of this world are wiser in their generation than the children of light.*" Are they? I had been led to understand the reverse: that the Christian merchant, for example, prospered exceedingly in his affairs; that honesty was the best policy; that an author of repute had written a conclusive treatise, *How to make the best of both worlds.* Of both worlds indeed! Which am I to believe then—Christ or the author of repute?

"*Take no thought for the morrow.*" Ask the Successful Merchant; interrogate your own heart; and you will have to admit that this is not only a silly but an immoral position. All we believe, all we hope, all we honour in ourselves or our contemporaries, stands condemned in this one sentence, or, if you take the other view, condemns the sentence as unwise and inhumane.

We are not then of the "same mind that was in Christ." We disagree with Christ. Either Christ meant nothing, or else he or we must be in the wrong. Well says Thoreau, speaking of some texts from the New Testament, and finding a strange echo of another style which the reader may recognise: "Let but one of these sentences be rightly read from any pulpit in the land, and there would not be left one stone of that meeting-house upon another."

It may be objected that these are what are called "hard sayings"; and that a man, or an education, may be very sufficiently Christian although it leave some of these sayings upon one side. But this is a very gross delusion. Although truth is difficult to state, it is both easy and agreeable to receive, and the mind runs out to meet it ere the phrase be done. The universe, in relation to what any man can say of it, is plain, patent, and staringly comprehensible. In itself, it is a great and travailing ocean, unsounded, unvoyageable, an eternal mystery to man; or, let us say, it is a monstrous and impassable mountain, one side of which, and a few near slopes and foot-hills, we can dimly study with these mortal eyes. But what any man can say of it, even in his highest utterance, must have relation to this little and plain corner, which is no less visible to us than to him. We are looking on the same map; it will go hard if we cannot follow the demonstration. The longest and most abstruse flight of a philosopher becomes clear and shallow, in the flash of a moment, when we suddenly perceive the aspect and drift of his intention. The longest argument is but a finger pointed; once we get our own finger rightly parallel, and we see what the man meant, whether it be a new star or an old street-lamp. And briefly, if a saying is hard to understand, it is because we are thinking of something else.

But to be a true disciple is to think of the same things as our prophet, and to think of different things in the same order. To be of the same mind with another is to see all things in the same perspective; it is

not to agree in a few indifferent matters near at hand and not much debated; it is to follow him in his farthest flights, to see the force of his hyperboles, to stand so exactly in the centre of his vision that whatever he may express, your eyes will light at once on the original, that whatever he may see to declare, your mind will at once accept. You do not belong to the school of any philosopher because you agree with him that theft is, on the whole, objectionable, or that the sun is overhead at noon. It is by the hard sayings that discipleship is tested. We are all agreed about the middling and indifferent parts of knowledge and morality; even the most soaring spirits too often take them tamely upon trust. But the man, the philosopher or the moralist, does not stand upon these chance adhesions; and the purpose of any system looks towards those extreme points where it steps valiantly beyond tradition and returns with some covert hint of things outside. Then only can you be certain that the words are not words of course, nor mere echoes of the past; then only are you sure that if he be indicating anything at all, it is a star and not a street-lamp; then only do you touch the heart of the mystery, since it was for these that the author wrote his book.

Now, every now and then, and indeed surprisingly often, Christ finds a word that transcends all commonplace morality; every now and then he quits the beaten track to pioneer the unexpressed, and throws out a pregnant and magnanimous hyperbole; for it is only by some bold poetry of thought that men can be strung up above the level of everyday conceptions to take a broader look upon experience or accept some higher principle of conduct. To a man who is of the same mind that was in Christ, who stands at some centre not too far from his, and looks at the world and conduct from some not dissimilar or, at least, not opposing attitude—or, shortly, to a man who is of Christ's philosophy—every such saying should come home with a thrill of joy and corroboration; he should feel each

one below his feet as another sure foundation in the flux of time and chance; each should be another proof that in the torrent of the years and generations, where doctrines and great armaments and empires are swept away and swallowed, he stands immovable, holding by the eternal stars. But alas! at this juncture of the ages it is not so with us; on each and every such occasion our whole fellowship of Christians falls back in disapproving wonder and implicitly denies the saying. Christians! the farce is impudently broad. Let us stand up in the sight of heaven and confess. The ethics that we hold are those of Benjamin Franklin. *Honesty is the best policy,* is perhaps a hard saying; it is certainly one by which a wise man of these days will not too curiously direct his steps; but I think it shows a glimmer of meaning to even our most dimmed intelligences; I think we perceive a principle behind it; I think, without hyperbole, we are of the same mind that was in Benjamin Franklin.

CHAPTER II

BUT, I may be told, we teach the ten commandments, where a world of morals lies condensed, the very pith and epitome of all ethics and religion; and a young man with these precepts engraved upon his mind must follow after profit with some conscience and Christianity of method. A man cannot go very far astray who neither dishonours his parents, nor kills, nor commits adultery, nor steals, nor bears false witness; for these things, rightly thought out, cover a vast field of duty.

Alas! what is a precept? It is at best an illustration; it is case law at the best which can be learned by precept. The letter is not only dead, but killing; the

spirit which underlies, and cannot be uttered, alone is true and helpful. This is trite to sickness; but familiarity has a cunning disenchantment; in a day or two she can steal all beauty from the mountain-tops; and the most startling words begin to fall dead upon the ear after several repetitions. If you see a thing too often, you no longer see it; if you hear a thing too often, you no longer hear it. Our attention requires to be surprised; and to carry a fort by assault, or to gain a thoughtful hearing from the ruck of mankind, are feats of about an equal difficulty and must be tried by not dissimilar means. The whole Bible has thus lost its message for the common run of hearers; it has become mere words of course; and the parson may bawl himself scarlet and beat the pulpit like a thing possessed, but his hearers will continue to nod; they are strangely at peace; they know all he has to say; ring the old bell as you choose, it is still the old bell and it cannot startle their composure. And so with this by-word about the letter and the spirit. It is quite true, no doubt; but it has no meaning in the world to any man of us. Alas! it has just this meaning, and neither more nor less: that while the spirit is true, the letter is eternally false.

The shadow of a great oak lies abroad upon the ground at noon, perfect, clear, and stable like the earth. But let a man set himself to mark out the boundary with cords and pegs, and were he never so nimble and never so exact what with the multiplicity of the leaves and the progression of the shadow as it flees before the travelling sun, long ere he has made the circuit the whole figure will have changed. Life may be compared, not to a single tree, but to a great and complicated forest; circumstance is more swiftly changing than a shadow, language much more inexact than the tools of a surveyor; from day to day the trees fall and are renewed; the very essences are fleeting as we look; and the whole world of leaves is swinging tempest-tossed among the winds of time. Look now for your

shadows. O man of formulæ, is this a place for you? Have you fitted the spirit to a single case? Alas, in the cycle of the ages when shall such another be proposed for the judgment of man? Now when the sun shines and the winds blow, the wood is filled with an innumerable multitude of shadows, tumultuously tossed and changing; and at every gust the whole carpet leaps and becomes new. Can you or your heart say more?

Look back now, for a moment, on your own brief experience of life; and although you lived it feelingly in your own person, and had every step of conduct burned in by pains and joys upon your memory, tell me what definite lesson does experience hand on from youth to manhood, or from both to age? The settled tenor which first strikes the eye is but the shadow of a delusion. This is gone; that never truly was; and you yourself are altered beyond recognition. Times and men and circumstances change about your changing character, with a speed of which no earthly hurricane affords an image. What was the best yesterday, is it still the best in this changed theatre of a to-morrow? Will your own Past truly guide you in your own violent and unexpected Future? And if this be questionable, with what humble, with what hopeless eyes, should we not watch other men driving beside us on their unknown careers, seeing with unlike eyes, impelled by different gales, doing and suffering in another sphere of things?

And as the authentic clue to such a labyrinth and change of scene, do you offer me these two-score words? these five bald prohibitions? For the moral precepts are no more than five; the first four deal rather with matters of observance than of conduct; the tenth, *Thou shalt not covet,* stands upon another basis, and shall be spoken of ere long. The Jews, to whom they were first given, in the course of years began to find these precepts insufficient; and made an addition of no less than six hundred and fifty others! They hoped to

make a pocket-book of reference on morals, which should stand to life in some such relation, say, as Hoyle stands in to the scientific game of whist. The comparison is just, and condemns the design; for those who play by rule will never be more than tolerable players; and you and I would like to play our game in life to the noblest and the most divine advantage. Yet if the Jews took a petty and huckstering view of conduct, what view do we take ourselves, who callously leave youth to go forth into the enchanted forest, full of spells and dire chimæras, with no guidance more complete than is afforded by these five precepts?

Honor thy father and thy mother. Yes, but does that mean to obey? and if so, how long and how far? *Thou shalt not kill.* Yet the very intention and purport of the prohibition may be best fulfilled by killing. *Thou shalt not commit adultery.* But some of the ugliest adulteries are committed in the bed of marriage and under the sanction of religion and law. *Thou shalt not bear false witness.* How? by speech or by silence also? or even by a smile? *Thou shalt not steal.* Ah, that indeed! But what is *to steal?*

To steal? It is another word to be construed; and who is to be our guide? The police will give us one construction, leaving the word only that least minimum of meaning without which society would fall in pieces; but surely we must take some higher sense than this; surely we hope more than a bare subsistence for mankind; surely we wish mankind to prosper and go on from strength to strength, and ourselves to live rightly in the eye of some more exacting potentate than a policeman. The approval or the disapproval of the police must be eternally indifferent to a man who is both valorous and good. There is extreme discomfort, but no shame, in the condemnation of the law. The law represents that modicum of morality which can be squeezed out of the ruck of mankind; but what is that to me, who aim higher and seek to be my own stringent judge? I observe with pleasure that no brave man has

ever given a rush for such considerations. The Japanese have a nobler and more sentimental feeling for this social bond into which we all are born when we come into the world, and whose comforts and protection we all indifferently share throughout our lives:—but even to them, no more than to our Western saints and heroes, does the law of the state supersede the higher law of duty. Without hesitation and without remorse, they transgress the stiffest enactments rather than abstain from doing right. But the accidental superior duty being thus fulfilled, they at once return in allegiance to the common duty of all citizens; and hasten to denounce themselves; and value at an equal rate their just crime and their equally just submission to its punishment.

The evading of the police will not long satisfy an active conscience or a thoughtful head. But to show you how one or the other may trouble a man, and what a vast extent of frontier is left unridden by this invaluable eighth commandment, let me tell you a few pages out of a young man's life.

He was a friend of mine; a young man like others; generous, flighty, as variable as youth itself, but always with some high motions and on the search for higher thoughts of life. I should tell you at once that he thoroughly agrees with the eighth commandment. But he got hold of some unsettling works, the New Testament among others, and this loosened his views of life and led him into many perplexities. As he was the son of a man in a certain position, and well off, my friend had enjoyed from the first the advantages of education, nay, he had been kept alive through a sickly childhood by constant watchfulness, comforts, and change of air; for all of which he was indebted to his father's wealth.

At college he met other lads more diligent than himself, who followed the plough in summer-time to pay their college fees in winter; and this inequality struck him with some force. He was at that age of a con-

versable temper, and insatiably curious in the aspects of life; and he spent much of his time scraping acquaintance with all classes of man- and womankind. In this way he came upon many depressed ambitions, and many intelligences stunted for want of opportunity; and this also struck him. He began to perceive that life was a handicap upon strange, wrong-sided principles; and not, as he had been told, a fair and equal race. He began to tremble that he himself had been unjustly favoured, when he saw all the avenues of wealth and power and comfort closed against so many of his superiors and equals, and held unwearyingly open before so idle, so desultory, and so dissolute a being as himself. There sat a youth beside him on the college benches, who had only one shirt to his back, and, at intervals sufficiently far apart, must stay at home to have it washed. It was my friend's principle to stay away as often as he dared; for I fear he was no friend to learning. But there was something that came home to him sharply, in this fellow who had to give over study till his shirt was washed, and the scores of others who had never an opportunity at all. *If one of these could take his place,* he thought; and the thought tore away a bandage from his eyes. He was eaten by the shame of his discoveries, and despised himself as an unworthy favourite and a creature of the back-stairs of Fortune. He could no longer see without confusion one of these brave young fellows battling up hill against adversity. Had he not filched that fellow's birthright? At best was he not coldly profiting by the injustice of society, and greedily devouring stolen goods? The money, indeed, belonged to his father, who had worked, and thought, and given up his liberty to earn it; but by what justice could the money belong to my friend, who had, as yet, done nothing but help to squander it? A more sturdy honesty, joined to a more even and impartial temperament, would have drawn from these considerations a new force of industry, that this equivocal position might be brought as swiftly as possible to an

end, and some good services to mankind justify the appropriation of expense. It was not so with my friend, who was only unsettled and discouraged, and filled full of that trumpeting anger with which young men regard injustices in the first blush of youth; although in a few years they will tamely acquiesce in their existence, and knowingly profit by their complications. Yet all this while he suffered many indignant pangs. And once, when he put on his boots, like any other unripe donkey, to run away from home, it was his best consolation that he was now, at a single plunge, to free himself from the responsibility of this wealth that was not his, and do battle equally against his fellows in the warfare of life.

Some time after this, falling into ill-health, he was sent at great expense to a more favourable climate; and then I think his perplexities were thickest. When he thought of all the other young men of singular promise, upright, good, the prop of families, who must remain at home to die, and with all their possibilities be lost to life and mankind; and how he, by one more unmerited favour, was chosen out from all these others to survive; he felt as if there were no life, no labour, no devotion of soul and body, that could repay and justify these partialities. A religious lady, to whom he communicated these reflections, could see no force in them whatever. "It was God's will," said she. But he knew it was by God's will that Joan of Arc was burnt at Rouen, which cleared neither Bedford nor Bishop Cauchon; and again, by God's will that Christ was crucified outside Jerusalem, which excused neither the rancour of the priests nor the timidity of Pilate. He knew, moreover, that although the possibility of this favour he was now enjoying issued from his circumstances, its acceptance was the act of his own will; and he had accepted it greedily, longing for rest and sunshine. And hence this allegation of God's providence did little to relieve his scruples. I promise you he had a very troubled mind. And I would not laugh

if I were you, though while he was thus making mountains out of what you think mole-hills, he were still (as perhaps he was) contentedly practising many other things that to you seem black as hell. Every man is his own judge and mountain-guide through life. There is an old story of a mote and a beam, apparently not true, but worthy perhaps of some consideration. I should, if I were you, give some consideration to these scruples of his, and if I were he, I should do the like by yours; for it is not unlikely that there may be something under both. In the meantime you must hear how my friend acted. Like many invalids, he supposed that he would die. Now should he die, he saw no means of repaying this huge loan which by the hands of his father, mankind had advanced him for his sickness. In that case it would be lost money. So he determined that the advance should be as small as possible; and, so long as he continued to doubt his recovery, lived in an upper room, and grudged himself all but necessaries. But so soon as he began to perceive a change for the better, he felt justified in spending more freely, to speed and brighten his return to health, and trusted in the future to lend a help to mankind, as mankind, out of its treasury, had lent a help to him.

I do not say but that my friend was a little too curious and partial in his view; nor thought too much of himself and too little of his parents; but I do say that here are some scruples which tormented my friend in his youth, and still, perhaps, at odd times give him a prick in the midst of his enjoyments, and which after all have some foundation in justice, and point, in their confused way, to some more honourable honesty within the reach of man. And at least, is not this an unusual gloss upon the eighth commandment? And what sort of comfort, guidance, or illumination did that precept afford my friend throughout these contentions? "Thou shalt not steal." With all my heart! But *am* I stealing?

The truly quaint materialism of our view of life dis-

ables us from pursuing any transaction to an end. You can make no one understand that his bargain is anything more than a bargain, whereas in point of fact it is a link in the policy of mankind, and either a good or an evil to the world. We have a sort of blindness which prevents us from seeing anything but sovereigns. If one man agrees to give another so many shillings for so many hours' work, and then wilfully gives him a certain proportion of the price in bad money and only the remainder in good, we can see with half an eye that this man is a thief. But if the other spends a certain proportion of the hours in smoking a pipe of tobacco, and a certain other proportion in looking at the sky, or the clock, or trying to recall an air, or in meditation on his own past adventures, and only the remainder in downright work such as he is paid to do, is he, because the theft is one of time and not of money,—is he any the less a thief? The one gave a bad shilling, the other an imperfect hour; but both broke the bargain, and each is a thief. In piece-work, which is what most of us do, the case is none the less plain for being even less material. If you forge a bad knife, you have wasted some of mankind's iron, and then, with unrivalled cynicism, you pocket some of mankind's money for your trouble. Is there any man so blind who cannot see that this is theft? Again if you carelessly cultivate a farm, you have been playing fast and loose with mankind's resources against hunger; there will be less bread in consequence, and for lack of that bread somebody will die next winter: a grim consideration. And you must not hope to shuffle out of blame because you got less money for your less quantity of bread; for although a theft be partly punished, it is none the less a theft for that. You took the farm against competitors; there were others ready to shoulder the responsibility and be answerable for the tale of loaves; but it was you who took it. By the act you came under a tacit bargain with mankind to cultivate that farm with your best endeavour; you were under no

superintendence, you were on parole; and you have broke your bargain, and to all who look closely, and yourself among the rest if you have moral eyesight, you are a thief. Or take the case of men of letters. Every piece of work which is not as good as you can make it, which you have palmed off imperfect, meagrely thought, niggardly in execution, upon mankind who is your paymaster on parole and in a sense your pupil, every hasty or slovenly or untrue performance, should rise up against you in the court of your own heart and condemn you for a thief. Have you a salary? If you trifle with your health, and so render yourself less capable for duty, and still touch and still greedily pocket the emolument—what are you but a thief? Have you double accounts? do you by any time-honoured juggle, deceit, or ambiguous process, gain more from those who deal with you than if you were bargaining and dealing face to face in front of God?—What are you but a thief? Lastly, if you fill an office, or produce an article, which, in your heart of hearts, you think a delusion and a fraud upon mankind, and still draw your salary and go through the sham manœuvres of this office, or still book your profits and keep on flooding the world with these injurious goods?—though you were old, and bald, and the first at Church, and a baronet, what are you but a thief? These may seem hard words and mere curiosities of the intellect, in an age when the spirit of honesty is so sparingly cultivated that all business is conducted upon lies and so-called customs of the trade, that not a man bestows two thoughts on the utility or honourableness of his pursuit. I would say less if I thought less. But looking to my own reason and the right of things, I can only avow that I am a thief myself, and that I passionately suspect my neighbours of the same guilt.

Where did you hear that it was easy to be honest? Do you find that in your Bible? Easy? It is easy to be an ass and follow the multitude, like a blind, besotted bull in a stampede; and that, I am well aware,

is what you and Mrs. Grundy mean by being honest. But it will not bear the stress of time nor the scrutiny of conscience. Even before the lowest of all tribunals—before a court of law, whose business it is, not to keep men right, or within a thousand miles of right, but to withhold them from going so tragically wrong that they will pull down the whole jointed fabric of society by their misdeeds—even before a court of law, as we begin to see in these last days, our easy view of following at each other's tails, alike to good and evil, is beginning to be reproved and punished, and declared no honesty at all, but open theft and swindling; and simpletons who have gone on through life with a quiet conscience may learn suddenly, from the lips of a judge, that the custom of the trade may be a custom of the devil. You thought it was easy to be honest. Did you think it was easy to be just and kind and truthful? Did you think the whole duty of aspiring man was as simple as a hornpipe? and you could walk through life like a gentleman and a hero, with no more concern than it takes to go to church or to address a circular? And yet all this time you had the eighth commandment! and, what makes it richer, you would not have broken it for the world!

The truth is, that these commandments by themselves are of little use in private judgment. If compression is what you want, you have their whole spirit compressed into the golden rule; and yet there expressed with more significance, since the law is there spiritually and not materially stated. And in truth, four out of these ten commands, from the sixth to the ninth, are rather legal than ethical. The police court is their proper home. A magistrate cannot tell whether you love your neighbour as yourself, but he can tell more or less whether you have murdered, or stolen, or committed adultery, or held up your hand and testified to that which was not; and these things, for rough practical tests, are as good as can be found. And perhaps, therefore, the best condensation of the Jewish moral

law is in the maxims of the priests, " neminem lædere " and " suum cuique tribunere." But all this granted, it becomes only the more plain that they are inadequate in the sphere of personal morality; that while they tell the magistrate roughly when to punish, they can never direct an anxious sinner what to do.

Only Polonius, or the like solemn sort of ass, can offer us a succinct proverb by way of advice and not burst out blushing in our faces. We grant them one and all, and for all that they are worth; it is something above and beyond that we desire. Christ was in general a great enemy to such a way of teaching; we rarely find him meddling with any of these plump commands but it was to open them out, and lift his hearers from the letter to the spirit. For morals are a personal affair; in the war of righteousness every man fights for his own hand; all the six hundred precepts of the Mishna cannot shake my private judgment; my magistracy of myself is an indefeasible charge, and my decisions absolute for the time and case. The moralist is not a judge of appeal, but an advocate who pleads at my tribunal. He has to show not the law, but that the law applies. Can he convince me? then he gains the cause. And thus you find Christ giving various counsels to varying people, and often jealously careful to avoid definite precept. Is he asked, for example, to divide a heritage? He refuses: and the best advice that he will offer is but a paraphrase of that tenth commandment which figures so strangely among the rest. *Take heed, and beware of covetousness.* If you complain that this is vague, I have failed to carry you along with me in my argument. For no definite precept can be more than an illustration, though its truth were resplendent like the sun, and it was announced from heaven by the voice of God. And life is so intricate and changing, that perhaps not twenty times, or perhaps not twice in the ages, shall we find that nice consent of circumstances to which alone it can apply.

CHAPTER III

ALTHOUGH the world and life have in a sense become commonplace to our experience, it is but in an external torpor; the true sentiment slumbers within us; and we have but to reflect on ourselves or our surroundings to rekindle our astonishment. No length of habit can blunt our first surprise. Of the world I have but little to say in this connection; a few strokes shall suffice. We inhabit a dead ember swimming wide in the blank of space, dizzily spinning as it swims, and lighted up from several million miles away by a more horrible hell-fire than was ever conceived by the theological imagination. Yet the dead ember is a green, commodious dwelling-place; and the reverberation of this hell-fire ripens flower and fruit and mildly warms us on summer eves upon the lawn. Far off on all hands other dead embers, other flaming suns, wheel and race in the apparent void; the nearest is out of call; the farthest so far that the heart sickens in the effort to conceive the distance. Shipwrecked seamen on the deep, though they bestride but the truncheon of a boom, are safe and near at home compared with mankind on its bullet. Even to us who have known no other, it seems a strange, if not an appalling, place of residence.

But far stranger is the resident, man, a creature compact of wonders that, after centuries of custom, is still wonderful to himself. He inhabits a body which he is continually outliving, discarding, and renewing. Food and sleep, by an unknown alchemy, restore his spirits and the freshness of his countenance. Hair grows on him like grass; his eyes, his brain, his sinews, thirst for action; he joys to see and touch and hear, to partake the sun and wind, to sit down and intently ponder on his astonishing attributes and situation, to rise up and run to perform the strange and revolting round of physical functions. The sight of a flower, the note of a bird, will often move him deeply; yet he looks un-

concerned on the impassable distances and portentous bonfires of the universe. He comprehends, he designs, he tames nature, rides the sea, ploughs, climbs the air in a balloon, makes vast inquiries, begins interminable labours, joins himself into federations and populous cities, spends his days to deliver the ends of the earth or to benefit unborn posterity; and yet knows himself for a piece of unsurpassed fragility and the creature of a few days. His sight, which conducts him, which takes notice of the farthest stars, which is miraculous in every way and a thing defying explanation or belief, is yet lodged in a piece of jelly, and can be extinguished with a touch. His heart, which all through life so indomitably, so athletically labours, is but a capsule, and may be stopped with a pin. His whole body, for all its savage energies, its leaping and its winged desires, may yet be tamed and conquered by a draught of air or a sprinkling of cold dew. What he calls death, which is the seeming arrest of everything, and the ruin and hateful transformation of the visible body, lies in wait for him outwardly in a thousand accidents and grows up in secret diseases from within. He is still learning to be a man when his faculties are already beginning to decline; he has not yet understood himself or his position before he inevitably dies. And yet this mad, chimerical creature can take no thought of his last end, lives as though he were eternal, plunges with his vulnerable body into the shock of war, and daily affronts death with unconcern. He cannot take a step without pain or pleasure. His life is a tissue of sensations, which he distinguishes as they seem to come more directly from himself or his surroundings. He is conscious of himself as a joyer or a sufferer, as that which craves, chooses, and is satisfied; conscious of his surroundings as it were of an inexhaustible purveyor, the source of aspects, inspirations, wonders, cruel knocks and transporting caresses. Thus he goes on his way, stumbling among delights and agonies.

Matter is a far-fetched theory, and materialism is

without a root in man. To him everything is important in the degree to which it moves him. The telegraph wires and posts, the electricity speeding from clerk to clerk, the clerks, the glad or sorrowful import of the message, and the paper on which it is finally brought to him at home, are all equally facts, all equally exist for man. A word or a thought can wound him as acutely as a knife of steel. If he thinks he is loved, he will rise up and glory to himself, although he be in a distant land and short of necessary bread. Does he think he is not loved?—he may have the woman at his beck, and there is not a joy for him in all the world. Indeed, if we are to make any account of this figment of reason, the distinction between material and immaterial, we shall conclude that the life of each man as an individual is immaterial, although the continuation and prospects of mankind as a race turn upon material conditions. The physical business of each man's body is transacted for him; like a Sybarite, he has attentive valets in his own viscera; he breathes, he sweats, he digests without an effort, or so much as a consenting volition; for the most part he even eats, not with a wakeful consciousness, but as it were between two thoughts. His life is centred among other and more important considerations; touch him in his honour or his love, creatures of the imagination which attach him to mankind or to an individual man or woman; cross him in his piety which connects his soul with heaven; and he turns from his food, he loathes his breath, and with a magnanimous emotion cuts the knots of his existence and frees himself at a blow from the web of pains and pleasures.

It follows that man is twofold at least; that he is not a rounded and autonomous empire; but that in the same body with him there dwell other powers, tributary but independent. If I now behold one walking in a garden, curiously coloured and illuminated by the sun, digesting his food with elaborate chemistry, breathing, circulating blood, directing himself by the sight of his eyes, accom-

modating his body by a thousand delicate balancings to the wind and the uneven surface of the path, and all the time, perhaps, with his mind engaged about America, or the dog-star, or the attributes of God—what am I to say, or how am I to describe the thing I see? Is that truly a man, in the rigorous meaning of the word? or is it not a man and something else? What, then, are we to count the centre-bit and axle of a being so variously compounded? It is a question much debated. Some read his history in a certain intricacy of nerve and the success of successive digestions; others find him an exiled piece of heaven blown upon and determined by the breath of God; and both schools of theorists will scream like scalded children at a word of doubt. Yet either of these views, however plausible, is beside the question; either may be right, and I care not; I ask a more particular answer, and to a more immediate point. What is the man? There is Something that was before hunger and that remains behind after a meal. It may or may not be engaged in any given act or passion, but when it is, it changes, heightens, and sanctifies. Thus it is not engaged in lust, where satisfaction ends the chapter; and it is engaged in love, where no satisfaction can blunt the edge of the desire, and where age, sickness, or alienation may deface what was desirable without diminishing the sentiment. This something, which is the man, is a permanence which abides through the vicissitudes of passion, now overwhelmed and now triumphant, now unconscious of itself in the immediate distress of appetite or pain, now rising unclouded above all. So, to the man, his own central self fades and grows clear again amid the tumult of the senses, like a revolving Pharos in the night. It is forgotten; it is hid, it seems, for ever; and yet in the next calm hour he shall behold himself once more, shining and unmoved among changes and storm.

Mankind, in the sense of the creeping mass that is born and eats, that generates and dies, is but the aggre-

gate of the outer and lower sides of man. This inner consciousness, this lantern alternately obscured and shining, to and by which the individual exists and must order his conduct, is something special to himself and not common to the race. His joys delight, his sorrows wound him, according as *this* is interested or indifferent in the affair; according as they arise in an imperial war or in a broil conducted by the tributary chieftains of the mind. He may lose all, and *this* not suffer; he may lose what is materially a trifle, and *this* leap in his bosom with a cruel pang. I do not speak of it to hardened theorists: the living man knows keenly what it is I mean.

"Perceive at last that thou hast in thee something better and more divine than the things which cause the various effects, and, as it were, pull thee by the strings. What is that now in thy mind? is it fear, or suspicion, or desire, or anything of that kind?" Thus far Marcus Aurelius, in one of the most notable passages in any book. Here is a question worthy to be answered. What is in thy mind? What is the utterance of your inmost self when, in a quiet hour, it can be heard intelligibly? It is something beyond the compass of your thinking, inasmuch as it is yourself; but is it not of a higher spirit than you had dreamed betweenwhiles, and erect above all base considerations? This soul seems hardly touched with our infirmities; we can find in it certainly no fear, suspicion, or desire; we are only conscious—and that as though we read it in the eyes of some one else—of a great and unqualified readiness. A readiness to what? to pass over and look beyond the objects of desire and fear, for something else. And this something else? this something which is apart from desire and fear, to which all the kingdoms of the world and the immediate death of the body are alike indifferent and beside the point, and which yet regards conduct—by what name are we to call it? It may be the love of God; or it may be an inherited (and certainly well-concealed) instinct to preserve self and

propagate the race; I am not, for the moment, averse to either theory; but it will save time to call it righteousness. By so doing I intend no subterfuge to beg a question; I am indeed ready, and more than willing, to accept the rigid consequence, and lay aside, as far as the treachery of the reason will permit, all former meanings attached to the word *righteousness*. What is right is that for which a man's central self is ever ready to sacrifice immediate or distinct interests; what is wrong is what the central self discards or rejects as incompatible with the fixed design of righteousness.

To make this admission is to lay aside all hope of definition. That which is right upon this theory is intimately dictated to each man by himself, but can never be rigorously set forth in language, and never, above all, imposed upon another. The conscience has, then, a vision like that of the eye which is incommunicable, and for the most part illuminates none but its possessor. When many people perceive the same or any cognate facts, they agree upon a word as symbol; and hence we have such words as *tree, star, love, honour,* or *death;* hence also we have this word *right,* which, like the others, we all understand, most of us understand differently, and none can express succinctly otherwise. Yet even on the straitest view, we can make some steps towards comprehension of our own superior thoughts. For it is an incredible and most bewildering fact that a man, through life, is on variable terms with himself; he is aware of tiffs and reconciliations; the intimacy is at times almost suspended, at times it is renewed again with joy. As we said before, his inner self or soul appears to him by successive revelations, and is frequently obscured. It is from a study of these alternations that we can alone hope to discover, even dimly, what seems right and what seems wrong to this veiled prophet of ourself.

All that is in the man in the larger sense, what we call impression as well as what we call intuition, so far as

my argument looks, we must accept. It is not wrong to desire food, or exercise, or beautiful surroundings, or the love of sex, or interest which is the food of the mind. All these are craved; all these should be craved; to none of these in itself does the soul demur; where there comes an undeniable want, we recognise a demand of nature. Yet we know that these natural demands may be superseded; for the demands which are common to mankind make but a shadowy consideration in comparison to the demands of the individual soul. Food is almost the first prerequisite; and yet a high character will go without food to the ruin and death of the body rather than gain it in a manner which the spirit disavows. Pascal laid aside mathematics; Origen doctored his body with a knife; every day some one is thus mortifying his dearest interests and desires and, in Christ's words, entering maim into the kingdom of heaven. This is to supersede the lesser and less harmonious affections by renunciation; and though by this ascetic path we may get to heaven, we cannot get thither a whole and perfect man. But there is another way, to supersede them by reconciliation, in which the soul and all the faculties and senses pursue a common route and share in one desire. Thus, man is tormented by a very imperious physical desire; it spoils his rest, it is not to be denied; the doctors will tell you, not I, how it is a physical need, like the want of food or slumber. In the satisfaction of this desire, as it first appears, the soul sparingly takes part; nay, it oft unsparingly regrets and disapproves the satisfaction. But let the man learn to love a woman as far as he is capable of love; and for this random affection of the body there is substituted a steady determination, a consent of all his powers and faculties, which supersedes, adopts, and commands the other. The desire survives, strengthened, perhaps, but taught obedience, and changed in scope and character. Life is no longer a tale of betrayals and regrets; for the man now lives as a whole; his consciousness now moves on uninterrupted like a river; through all the

extremes and ups and downs of passion, he remains approvingly conscious of himself.

Now to me, this seems a type of that rightness which the soul demands. It demands that we shall not live alternately with our opposing tendencies in continual see-saw of passion and disgust, but seek some path on which the tendencies shall no longer oppose, but serve each other to a common end. It demands that we shall not pursue broken ends, but great and comprehensive purposes, in which soul and body may unite like notes in a harmonious chord. That were indeed a way of peace and pleasure, that were indeed a heaven upon earth. It does not demand, however, or, to speak in measure, it does not demand of me, that I should starve my appetites for no purpose under heaven but as a purpose in itself; or, in a weak despair, pluck out the eye that I have not yet learned to guide and enjoy with wisdom. The soul demands unity of purpose, not the dismemberment of man; it seeks to roll up all his strength and sweetness, all his passion and wisdom, into one, and make of him a perfect man exulting in perfection. To conclude ascetically is to give up, and not to solve, the problem. The ascetic and the creeping hog, although they are at different poles, have equally failed in life. The one has sacrificed his crew; the other brings back his seamen in a cock-boat, and has lost the ship. I believe there are not many sea-captains who would plume themselves on either result as a success.

But if it is righteousness thus to fuse together our divisive impulses and march with one mind through life, there is plainly one thing more unrighteous than all others, and one declension which is irretrievable and draws on the rest. And this is to lose consciousness of oneself. In the best of times, it is but by flashes, when our whole nature is clear, strong, and conscious, and events conspire to leave us free, that we enjoy communion with our soul. At the worst, we are so fallen and passive that we may say shortly we have none. An arctic torpor seizes upon men. Although built of nerves,

and set adrift in a stimulating world, they develop a tendency to go bodily to sleep; consciousness becomes engrossed among the reflex and mechanical parts of life, and soon loses both the will and power to look higher considerations in the face. This is ruin; this is the last failure in life; this is temporal damnation, damnation on the spot and without the form of judgment. "What shall it profit a man if he gain the whole world and *lose himself?*"

It is to keep a man awake, to keep him alive to his own soul and its fixed design of righteousness, that the better part of moral and religious education is directed; not only that of words and doctors, but the sharp ferule of calamity under which we are all God's scholars till we die. If, as teachers, we are to say anything to the purpose, we must say what will remind the pupil of his soul; we must speak that soul's dialect; we must talk of life and conduct as his soul would have him think of them. If, from some conformity between us and the pupil, or perhaps among all men, we do in truth speak in such a dialect and express such views, beyond question we shall touch in him a spring; beyond question he will recognise the dialect as one that he himself has spoken in his better hours; beyond question he will cry, "I had forgotten, but now I remember; I too have eyes, and I had forgot to use them! I too have a soul of my own, arrogantly upright, and to that I will listen and conform." In short, say to him anything that he has once thought, or been upon the point of thinking, or show him any view of life that he has once clearly seen, or been upon the point of clearly seeing; and you have done your part and may leave him to complete the education for himself.

Now the view taught at the present time seems to me to want greatness; and the dialect in which alone it can be intelligibly uttered is not the dialect of my soul. It is a sort of postponement of life; nothing quite is, but something different is to be; we are to keep our eyes upon the indirect from the cradle to the grave. We are

to regulate our conduct not by desire, but by a politic eye upon the future; and to value acts as they will bring us money or good opinion; as they will bring us, in one word, *profit*. We must be what is called respectable, and offend no one by our carriage; it will not do to make oneself conspicuous—who knows? even in virtue? says the Christian parent! And we must be what is called prudent and make money; not only because it is pleasant to have money, but because that also is a part of respectability, and we cannot hope to be received in society without decent possessions. Received in society! as if that were the kingdom of heaven! There is dear Mr. So-and-so;—look at him!—so much respected—so much looked up to—quite the Christian merchant! And we must cut our conduct as strictly as possible after the pattern of Mr. So-and-so; and lay our whole lives to make money and be strictly decent. Besides these holy injunctions, which form by far the greater part of a youth's training in our Christian homes, there are at least two other doctrines. We are to live just now as well as we can, but scrape at last into heaven, where we shall be good. We are to worry through the week in a lay, disreputable way, but, to make matters square, live a different life on Sunday.

The train of thought we have been following gives us a key to all these positions, without stepping aside to justify them on their own ground. It is because we have been disgusted fifty times with physical squalls, and fifty times torn between conflicting impulses, that we teach people this indirect and tactical procedure in life, and to judge by remote consequences instead of the immediate face of things. The very desire to act as our own souls would have us, coupled with a pathetic disbelief in ourselves, moves us to follow the example of others; perhaps, who knows? they may be on the right track; and the more our patterns are in number, the better seems the chance; until, if we be acting in concert with a whole civilised nation, there are surely a majority of chances that we must be acting right. And

again, how true it is that we can never behave as we wish in this tormented sphere, and can only aspire to different and more favourable circumstances, in order to stand out and be ourselves wholly and rightly! And yet once more, if in the hurry and pressure of affairs and passions you tend to nod and become drowsy, here are twenty-four hours of Sunday set apart for you to hold counsel with your soul and look around you on the possibilities of life.

This is not, of course, all that is to be, or even should be, said for these doctrines. Only, in the course of this chapter, the reader and I have agreed upon a few catchwords, and then looking at morals on a certain system; it was a pity to lose an opportunity of testing the catchwords, and seeing whether, by this system as well as by others, current doctrines could show any probable justification. If the doctrines had come too badly out of the trial, it would have condemned the system. Our sight of the world is very narrow; the mind but a pedestrian instrument; there's nothing new under the sun, as Solomon says, except the man himself; and though that changes the aspect of everything else, yet he must see the same things as other people, only from a different side.

And now, having admitted so much, let us turn to criticism.

If you teach a man to keep his eyes upon what others think of him, unthinkingly to lead the life and hold the principles of the majority of his contemporaries, you must discredit in his eyes the one authoritative voice of his own soul. He may be a docile citizen; he will never be a man. It is ours, on the other hand, to disregard this babble and chattering of other men better and worse than we are, and to walk straight before us by what light we have. They may be right; but so, before heaven, are we. They may know; but we know also, and by that knowledge we must stand or fall. There is such a thing as loyalty to a man's own better self; and from those who have not that, God help me, how

am I to look for loyalty to others? The most dull, the most imbecile, at a certain moment turn around, at a certain point will hear no further argument, but stand unflinching by their own dumb, irrational sense of right. It is not only by steel or fire, but through contempt and blame, that the martyr fulfils the calling of his dear soul. Be glad if you are not tried by such extremities. But although all the world ranged themselves in one line to tell you "This is wrong," be you your own faithful vassal and the ambassador of God—throw down the glove and answer, "This is right." Do you think you are only declaring yourself? Perhaps in some dim way, like a child who delivers a message not fully understood, you are opening wide the straits of prejudice and preparing mankind for some truer and more spiritual grasp of truth; perhaps, as you stand forth for your own judgment, you are covering a thousand weak ones with your body; perhaps, by this declaration alone, you have avoided the guilt of false witness against humanity and the little ones unborn. It is good, I believe, to be respectable, but much nobler to respect oneself and utter the voice of God. God, if there be any God, speaks daily in a new language by the tongues of men; the thoughts and habits of each fresh generation and each new-coined spirit throw another light upon the universe and contain another commentary on the printed Bibles; every scruple, every true dissent, every glimpse of something new, is a letter of God's alphabet; and though there is a grave responsibility for all who speak, is there none for those who unrighteously keep silence and conform? Is not that also to conceal and cloak God's counsel? And how should we regard the man of science who suppressed all facts that would not tally with the orthodoxy of the hour?

Wrong? You are as surely wrong as the sun rose this morning round the revolving shoulder of the world. Not truth, but truthfulness, is the good of your endeavour. For when will men receive that first part and prerequisite of truth, that, by the order of things, by the

greatness of the universe, by the darkness and partiality of man's experience, by the inviolate secrecy of God kept close in His most open revelations, every man is, and to the end of the ages must be, wrong? Wrong to the universe; wrong to mankind; wrong to God. And yet in another sense, and that plainer and nearer, every man of men, who wishes truly, must be right. He is right to himself, and in the measure of his sagacity and candour. That let him do in all sincerity and zeal, not sparing a thought for contrary opinions; that for what it is worth, let him proclaim. Be not afraid; although he be wrong, so also the dead, stuffed Dagon he insults. For the voice of God, whatever it is, is not that stammering, inept tradition which the people holds. These truths survive in travesty, swamped in a world of spiritual darkness and confusion; and what a few comprehend and faithfully hold, the many, in their dead jargon, repeat, degrade, and misinterpret.

So far of Respectability: what the Covenanters used to call "rank conformity": the deadliest gag and wet blanket that can be laid on men. And now of Profit. And this doctrine is perhaps the more redoubtable, because it harms all sorts of men; not only the heroic and self-reliant, but the obedient, cowlike squadrons. A man, by this doctrine, looks to consequences at the second or third, or fiftieth turn. He chooses his end, and for that, with wily turns and through a great sea of tedium, steers this mortal bark. There may be political wisdom in such a view; but I am persuaded there can spring no great moral zeal. To look thus obliquely upon life is the very recipe for moral slumber. Our intention and endeavour should be directed, not on some vague end of money or applause, which shall come to us by a ricochet in a month or a year or twenty years, but on the act itself: not on the approval of others, but on the rightness of that act. At every instant, at every step in life, the point has to be decided, our soul has to be saved, heaven has to be gained or lost. At every step our spirits must applaud, at

every step we must set down the foot and sound the trumpet. "This have I done," we must say; "right or wrong, this have I done, in unfeigned honour of intention, as to myself and God." The profit of every act should be this, that it was right for us to do it. Any other profit than that, if it involved a kingdom or the woman I love, ought, if I were God's upright soldier, to leave me untempted.

It is the mark of what we call a righteous decision, that it is made directly and for its own sake. The whole man, mind and body, having come to an agreement, tyrannically dictates conduct. There are two dispositions eternally opposed: that in which we recognise that one thing is wrong and another right, and that in which, not seeing any clear distinction, we fall back on the consideration of consequences. The truth is, by the scope of our present teaching, nothing is thought very wrong and nothing very right, except a few actions which have the disadvantage of being disrespectable when found out; the more serious part of men inclining to think all things *rather wrong*, the more jovial to suppose them *right enough for practical purposes*. I will engage my head, they do not find that view in their own hearts; they have taken it up in a dark despair; they are but troubled sleepers talking in their sleep. The soul, or my soul at least, thinks very distinctly upon many points of right and wrong, and often differs flatly with what is held out as the thought of corporate humanity in the code of society or the code of law. Am I to suppose myself a monster? I have only to read books, the Christian Gospels for example, to think myself a monster no longer; and instead I think the mass of people are merely speaking in their sleep.

It is a commonplace, enshrined, if I mistake not, even in school copy-books, that honour is to be sought and not fame. I ask no other admission; we are to seek honour, upright walking with our own conscience every hour of the day, and not fame, the consequence, the far-off reverberation of our footsteps. The walk, not

the rumour of the walk, is what concerns righteousness. Better disrespectable honour than dishonourable fame. Better useless or seemingly hurtful honour, than dishonour ruling empires and filling the mouths of thousands. For the man must walk by what he sees, and leave the issue with God who made him and taught him by the fortune of his life. You would not dishonour yourself for money; which is at least tangible; would you do it, then, for a doubtful forecast in politics, or another person's theory in morals?

So intricate is the scheme of our affairs, that no man can calculate the bearing of his own behaviour even on those immediately around him, how much less upon the world at large or on succeeding generations! To walk by external prudence and the rule of consequences would require not a man, but God. All that we know to guide us in this changing labyrinth is our soul with its fixed design of righteousness, and a few old precepts which commend themselves to that. The precepts are vague when we endeavour to apply them; consequences are more entangled than a wisp of string, and their confusion is unrestingly in change; we must hold to what we know and walk by it. We must walk by faith, indeed, and not by knowledge.

You do not love another because he is wealthy or wise or eminently respectable: you love him because you love him; that is love, and any other only a derision and grimace. It should be the same with all our actions. If we were to conceive a perfect man, it should be one who was never torn between conflicting impulses, but who, on the absolute consent of all his parts and faculties, submitted in every action of his life to a self-dictation as absolute and unreasoned as that which bids him love one woman and be true to her till death. But we should not conceive him as sagacious, ascetical, playing off his appetites against each other, turning the wing of public respectable immorality instead of riding it directly down, or advancing towards his end through a thousand sinister compromises and considerations. The

one man might be wily, might be adroit, might be wise, might be respectable, might be gloriously useful; it is the other man who would be good.

The soul asks honour and not fame; to be upright, not to be successful; to be good not prosperous; to be essentially, not outwardly, respectable. Does your soul ask profit? Does it ask money? Does it ask the approval of the indifferent herd? I believe not. For my own part, I want but little money, I hope; and I do not want to be decent at all, but to be good.

CHAPTER IV

WE have spoken of that supreme self-dictation which keeps varying from hour to hour in its dictates with the variation of events and circumstances. Now, for us, that is ultimate. It may be founded on some reasonable process, but it is not a process which we can follow or comprehend. And moreover the dictation is not continuous, or not continuous except in very lively and well-living natures; and betweenwhiles we must brush along without it. Practice is a more intricate and desperate business than the toughest theorising; life is an affair of cavalry, where rapid judgment and prompt action are alone possible and right. As a matter of fact, there is no one so upright but he is influenced by the world's chatter; and no one so headlong but he requires to consider consequences and to keep an eye on profit. For the soul adopts all affections and appetites without exception, and cares only to combine them for some common purpose which shall interest all. Now, respect for the opinion of others, the study of consequences and the desire of power and comfort, are all undeniably factors in the nature of man; and the more undeniably since we find that, in our current doctrines, they have

swallowed up the others and are thought to conclude in themselves all the worthy parts of man. These, then, must also be suffered to affect conduct in the practical domain, much or little according as they are forcibly or feebly present to the mind of each.

Now, a man's view of the universe is mostly a view of the civilised society in which he lives. Other men and women are so much more grossly and so much more intimately palpable to his perceptions, that they stand between him and all the rest; they are larger to his eye than the sun, he hears them more plainly than thunder; with them, by them, and for them, he must live and die. And hence the laws that affect his intercourse with his fellow-men, although merely customary and the creatures of a generation, are more clearly and continually before his mind than those which bind him into the eternal system of things, support him in his upright progress on this whirling ball, or keep up the fire of his bodily life. And hence it is that money stands in the first rank of considerations and so powerfully affects the choice. For our society is built with money for mortar; money is present in every joint of circumstance; it might be named the social atmosphere, since, in society, it is by that alone that men continue to live, and only through that or chance that they can reach or affect one another. Money gives us food, shelter, and privacy; it permits us to be clean in person, opens for us the doors of the theatre, gains us books for study or pleasure, enables us to help the distresses of others, and puts us above necessity so that we can choose the best in life. If we love, it enables us to meet and live with the loved one, or even to prolong her health and life; if we have scruples, it gives us an opportunity to be honest; if we have any bright designs, here is what will smooth the way to their accomplishment. Penury is the worst slavery, and will soon lead to death.

But money is only a means; it presupposes a man to use it. The rich can go where he pleases, but perhaps please himself nowhere. He can buy a library or visit

the whole world, but perhaps has neither patience to read nor intelligence to see. The table may be loaded, and the appetite wanting; the purse may be full, and the heart empty. He may have gained the world and lost himself; and with all his wealth around him, in a great house and spacious and beautiful demesne, he may live as blank a life as any tattered ditcher. Without an appetite, without an aspiration, void of appreciation, bankrupt of desire and hope, there, in his great house, let him sit and look upon his fingers. It is perhaps a more fortunate destiny to have a taste for collecting shells than to be born a millionaire. Although neither is to be despised, it is always better policy to learn an interest than to make a thousand pounds; for the money will soon be spent, or perhaps you may feel no joy in spending it; but the interest remains imperishable and ever new. To become a botanist, a geologist, a social philosopher, an antiquary, or an artist, is to enlarge one's possessions in the universe by an incalculably higher degree, and by a far surer sort of property, than to purchase a farm of many acres. You had perhaps two thousand a year before the transaction; perhaps you have two thousand five hundred after it. That represents your gain in the one case. But in the other, you have thrown down a barrier which concealed significance and beauty. The blind man has learned to see. The prisoner has opened up a window in his cell and beholds enchanting prospects; he will never again be a prisoner as he was; he can watch clouds and changing season, ships on the river, travellers on the road, and the stars at night; happy prisoner! his eyes have broken jail! And again he who has learned to love an art or science has wisely laid up riches against the day of riches; if prosperity come, he will not enter poor into his inheritance; he will not slumber and forget himself in the lap of money, or spend his hours in counting idle treasures, but be up and briskly doing; he will have the true alchemic touch, which is not that of Midas, but which transmutes dead money into living delight and satisfac-

tion. *Être et pas avoir*—to be, not to possess—that is the problem of life. To be wealthy, a rich nature is the first requisite and money but the second. To be of a quick and healthy blood, to share in all honourable curiosities, to be rich in admiration and free from envy, to rejoice greatly in the good of others, to love with such generosity of heart that your love is still a dear possession in absence or unkindness—these are the gifts of fortune which money cannot buy and without which money can buy nothing. For what can a man possess, or what can he enjoy, except himself? If he enlarge his nature, it is then that he enlarges his estates. If his nature be happy and valiant, he will enjoy the universe as if it were his park and orchard.

But money is not only to be spent; it has also to be earned. It is not merely a convenience or a necessary in social life; but it is the coin in which mankind pays his wages to the individual man. And from this side, the question of money has a very different scope and application. For no man can be honest who does not work. Service for service. If the farmer buys corn, and the labourer ploughs and reaps, and the baker sweats in his hot bakery, plainly you who eat must do something in your turn. It is not enough to take off your hat, or to thank God upon your knees for the admirable constitution of society and your own convenient situation in its upper and more ornamental stories. Neither is it enough to buy the loaf with a sixpence; for then you are only changing the point of the inquiry; and you must first have *bought the sixpence*. Service for service; how have you bought your sixpences? A man of spirit desires certainty in a thing of such a nature; he must see to it that there is some reciprocity between him and mankind; that he pays his expenditure in service; that he has not a lion's share in profit and a drone's in labour; and is not a sleeping partner and mere costly incubus on the great mercantile concern of mankind.

Services differ so widely with different gifts, and some are so inappreciable to external tests, that this is not

only a matter for the private conscience, but one which even there must be leniently and trustfully considered. For remember how many serve mankind who do no more than meditate; and how many are precious to their friends for no more than a sweet and joyous temper. To perform the function of a man of letters it is not necessary to write; nay, it is perhaps better to be a living book. So long as we love we serve; so long as we are loved by others, I would almost say that we are indispensable; and no man is useless while he has a friend. The true services of life are inestimable in money, and are never paid. Kind words and caresses, high and wise thoughts, humane designs, tender behaviour to the weak and suffering, and all the charities of man's existence, are neither bought nor sold.

Yet the dearest and readiest, if not the most just, criterion of a man's services, is the wage that mankind pays him or, briefly, what he earns. There at least there can be no ambiguity. St. Paul is fully and freely entitled to his earnings as a tent-maker, and Socrates fully and freely entitled to his earnings as a sculptor, although the true business of each was not only something different, but something which remained unpaid. A man cannot forget that he is not superintended, and serves mankind on parole. He would like, when challenged by his own conscience, to reply: "I have done so much work, and no less, with my own hands and brain, and taken so much profit, and no more, for my own personal delight." And though St. Paul, if he had possessed a private fortune, would probably have scorned to waste his time in making tents, yet of all sacrifices to public opinion none can be more easily pardoned than that by which a man, already spiritually useful to the world, should restrict the field of his chief usefulness to perform services more apparent, and possess a livelihood that neither stupidity nor malice could call in question. Like all sacrifices to public opinion and mere external decency, this would certainly be wrong; for the soul should rest contented with its own

approval and indissuadably pursue its own calling. Yet, so grave and delicate is the question, that a man may well hesitate before he decides it for himself; he may well fear that he sets too high a valuation on his own endeavours after good; he may well condescend upon a humbler duty, where others than himself shall judge the service and proportion the wage.

And yet it is to this very responsibility that the rich are born. They can shuffle off the duty on no other; they are their own paymasters on parole; and must pay themselves fair wages and no more. For I suppose that in the course of ages, and through reform and civil war and invasion, mankind was pursuing some other and more general design than to set one or two Englishmen of the nineteenth century beyond the reach of needs and duties. Society was scarce put together, and defended with so much eloquence and blood, for the convenience of two or three millionaires and a few hundred other persons of wealth and position. It is plain that if mankind thus acted and suffered during all these generations, they hoped some benefit, some ease, some well-being, for themselves and their descendants; that if they supported law and order, it was to secure fair-play for all; that if they denied themselves in the present, they must have had some designs upon the future. Now, a great hereditary fortune is a miracle of man's wisdom and mankind's forbearance; it has not only been amassed and handed down, it has been suffered to be amassed and handed down; and surely in such a consideration as this, its possessor should find only a new spur to activity and honour, that with all this power of service he should not prove unserviceable, and that this mass of treasure should return in benefits upon the race. If he had twenty, or thirty, or a hundred thousand at his banker's, or if all Yorkshire or all California were his to manage or to sell, he would still be morally penniless, and have the world to begin like Whittington, until he had found some way of saving mankind. His wage is physically in his own hand; but, in honour, that

wage must still be earned. He is only steward on parole of what is called his fortune. He must honourably perform his stewardship. He must estimate his own services and allow himself a salary in proportion, for that will be one among his functions. And while he will then be free to spend that salary, great or little, on his own private pleasures, the rest of his fortune he but holds and disposes under trust for mankind; it is not his, because he has not earned it; it cannot be his, because his services have already been paid; but year by year it is his to distribute, whether to help individuals whose birthright and outfit have been swallowed up in his, or to further public works and institutions.

At this rate, short of inspiration, it seems hardly possible to be both rich and honest; and the millionaire is under a far more continuous temptation to thieve than the labourer who gets his shilling daily for despicable toils. Are you surprised? It is even so. And you repeat it every Sunday in your churches. "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God." I have heard this and similar texts ingeniously explained away and brushed from the path of the aspiring Christian by the tender Great-heart of the parish. One excellent clergyman told us that the "eye of a needle" meant a low, Oriental postern through which camels could not pass till they were unloaded—which is very likely just; and then went on, bravely confounding the "kingdom of God" with heaven, the future paradise, to show that of course no rich person could expect to carry his riches beyond the grave—which, of course, he could not and never did. Various greedy sinners of the congregation drank in the comfortable doctrine with relief. It was worth the while having come to church that Sunday morning! All was plain. The Bible, as usual, meant nothing in particular; it was merely an obscure and figurative school copy-book; and if a man were only respectable, he was a man after God's own heart.

Alas! I fear not. And though this matter of a man's

services is one for his own conscience, there are some cases in which it is difficult to restrain the mind from judging. Thus I shall be very easily persuaded that a man has earned his daily bread; and if he has but a friend or two to whom his company is delightful at heart, I am more than persuaded at once. But it will be very hard to persuade me that any one has earned an income of a hundred thousand. What he is to his friends, he still would be if he were made penniless to-morrow; for as to the courtiers of luxury and power, I will neither consider them friends, nor indeed consider them at all. What he does for mankind there are most likely hundreds who would do the same, as effectually for the race and as pleasurably to themselves, for the merest fraction of this monstrous wage. Why it is paid, I am, therefore, unable to conceive, and as the man pays it himself, out of funds in his detention, I have a certain backwardness to think him honest.

At least, we have gained a very obvious point: that *what a man spends upon himself, he shall have earned by services to the race.* Thence flows a principle for the outset of life, which is a little different from that taught in the present day. I am addressing the middle and the upper classes; those who have already been fostered and prepared for life at some expense; those who have some choice before them, and can pick professions; and above all, those who are what is called independent, and need do nothing unless pushed by honour or ambition. In this particular the poor are happy; among them, when a lad comes to his strength, he must take the work that offers, and can take it with an easy conscience. But in the richer classes the question is complicated by the number of opportunities and a variety of considerations. Here, then, this principle of ours comes in helpfully. The young man has to seek, not a road to wealth, but an opportunity of service; not money, but honest work. If he has some strong propensity, some calling of nature, some overweening interest in any special field of industry, inquiry, or art, he will do right to obey the im-

pulse; and that for two reasons: the first external, because there he will render the best services; the second personal, because a demand of his own nature is to him without appeal whenever it can be satisfied with the consent of his other faculties and appetites. If he has no such elective taste, by the very principle on which he chooses any pursuit at all he must choose the most honest and serviceable, and not the most highly remunerated. We have here an external problem, not from or to ourself, but flowing from the constitution of society; and we have our own soul with its fixed design of righteousness. All that can be done is to present the problem in proper terms, and leave it to the soul of the individual. Now the problem to the poor is one of necessity: to earn wherewithal to live, they must find remunerative labour. But the problem to the rich is one of honour: having the wherewithal, they must find serviceable labour. Each has to earn his daily bread: the one, because he has not yet got it to eat; the other, who has already eaten it, because he has not yet earned it. Of course, what is true of bread is true of luxuries and comforts, whether for the body or the mind. But the consideration of luxuries leads us to a new aspect of the whole question, and to a second proposition no less true, and maybe no less startling, than the last.

At the present day, we, of the easier classes, are in a state of surfeit and disgrace after meat. Plethora has filled us with indifference; and we are covered from head to foot with the callosities of habitual opulence. Born into what is called a certain rank, we live, as the saying is, up to our station. We squander without enjoyment, because our fathers squandered. We eat of the best, not from delicacy, but from brazen habit. We do not keenly enjoy or eagerly desire the presence of a luxury; we are unaccustomed to its absence. And not only do we squander money from habit, but still more pitifully waste it in ostentation. I can think of no more melancholy disgrace for a creature who professes either rea-

son or pleasure for his guide, than to spend the smallest fraction of his income upon that which he does not desire; and to keep a carriage in which you do not wish to drive, or a butler of whom you are afraid, is a pathetic kind of folly. Money, being a means of happiness, should make both parties happy when it changes hands; rightly disposed, it should be twice blessed in its employment; and buyer and seller should alike have their twenty shillings' worth of profit out of every pound. Benjamin Franklin went through life an altered man, because he once paid too dearly for a penny whistle. My concern springs usually from a deeper source, to wit, from having bought a whistle when I did not want one. I find I regret this, or would regret it if I gave myself the time, not only on personal but on moral and philanthropical considerations. For first, in a world where money is wanting to buy books for eager students and food and medicine for pining children, and where a large majority are starved in their most immediate desires, it is surely base, stupid, and cruel to squander money when I am pushed by no appetite and enjoy no return of genuine satisfaction. My philanthropy is wide enough in scope to include myself; and when I have made myself happy, I have at least one good argument that I have acted rightly; but where that is not so, and I have bought and not enjoyed, my mouth is closed, and I conceive that I have robbed the poor. And, second, anything I buy or use which I do not sincerely want or cannot vividly enjoy, disturbs the balance of supply and demand and contributes to remove industrious hands from the production of what is useful or pleasurable and to keep them busy upon ropes of sand and things that are a weariness to the flesh. That extravagance is truly sinful, and a very silly sin to boot, in which we impoverish mankind and ourselves. It is another question for each man's heart. He knows if he can enjoy what he buys and uses; if he cannot, he is a dog in the manger; nay, if he cannot, I contend he is a thief, for nothing really belongs to a

man which he cannot use. Proprietor is connected with propriety; and that only is the man's which is proper to his wants and faculties.

A youth, in choosing a career, must not be alarmed by poverty. Want is a sore thing, but poverty does not imply want. It remains to be seen whether with half his present income, or a third, he cannot, in the most generous sense, live as fully as at present. He is a fool who objects to luxuries; but he is also a fool who does not protest against the waste of luxuries on those who do not desire and cannot enjoy them. It remains to be seen, by each man who would live a true life to himself and not a merely specious life to society, how many luxuries he truly wants and to how many he merely submits as to a social propriety; and all these last he will immediately forswear. Let him do this, and he will be surprised to find how little money it requires to keep him in complete contentment and activity of mind and senses. Life at any level among the easy classes is conceived upon a principle of rivalry, where each man and each household must ape the tastes and emulate the display of others. One is delicate in eating, another in wine, a third in furniture or works of art or dress; and I, who care nothing for any of these refinements, who am perhaps a plain athletic creature and love exercise, beef, beer, flannel shirts, and a camp bed, am yet called upon to assimilate all these other tastes and make these foreign occasions of expenditure my own. It may be cynical: I am sure I shall be told it is selfish; but I will spend my money as I please and for my own intimate personal gratification, and should count myself a nincompoop indeed to lay out the colour of a halfpenny on any fancied social decency or duty. I shall not wear gloves unless my hands are cold, or unless I am born with a delight in them. Dress is my own affair, and that of one other in the world; that, in fact and for an obvious reason, of any woman who shall chance to be in love with me. I shall lodge where I have a mind. If I do not ask society to live with me, they must be

silent; and even if I do, they have no further right but to refuse the invitation.

There is a kind of idea abroad that a man must live up to his station, that his house, his table, and his toilette shall be in a ratio of equivalence, and equally imposing to the world. If this is in the Bible, the passage has eluded my inquiries. If it is not in the Bible, it is nowhere but in the heart of the fool. Throw aside this fancy. See what you want, and spend upon that; distinguish what you do not care about, and spend nothing upon that. There are not many people who can differentiate wines above a certain and that not at all a high price. Are you sure you are one of these? Are you sure you prefer cigars at sixpence each to pipes at some fraction of a farthing? Are you sure you wish to keep a gig? Do you care about where you sleep, or are you not as much at your ease in a cheap lodging as in an Elizabethan manor-house? Do you enjoy fine clothes? It is not possible to answer these questions without a trial; and there is nothing more obvious to my mind than that a man who has not experienced some ups and downs, and been forced to live more cheaply than in his father's house, has still his education to begin. Let the experiment be made, and he will find to his surprise that he has been eating beyond his appetite up to that hour; that the cheap lodging, the cheap tobacco, the rough country clothes, the plain table, have not only no power to damp his spirits, but perhaps give him as keen pleasure in the using as the dainties that he took, betwixt sleep and waking, in his former callous and somnambulous submission to wealth.

The true Bohemian, a creature lost to view under the imaginary Bohemians of literature, is exactly described by such a principle of life. The Bohemian of the novel, who drinks more than is good for him and prefers anything to work, and wears strange clothes, is for the most part a respectable Bohemian, respectable in disrespectability, living for the outside, and an adventurer. But the man I mean lives wholly to himself,

does what he wishes and not what is thought proper, buys what he wants for himself and not what is thought proper, works at what he believes he can do well and not what will bring him in money or favour. You may be the most respectable of men, and yet a true Bohemian. And the test is this: a Bohemian, for as poor as he may be, is always open-handed to his friends; he knows what he can do with money and how he can do without it, a far rarer and more useful knowledge; he has had less, and continued to live in some contentment; and hence he cares not to keep more, and share his sovereign or his shilling with a friend. The poor, if they are generous, are Bohemian in virtue of their birth. Do you know where beggars go? Not to the great houses where people sit dazed among their thousands, but to the doors of poor men who have seen the world; and it was the widow who had only two mites, who cast half her fortune into the treasury.

But a young man who elects to save on dress or on lodging, or who in any way falls out of the level of expenditure which is common to his level in society, falls out of society altogether. I suppose the young man to have chosen his career on honourable principles; he finds his talents and instincts can be best contented in a certain pursuit; in a certain industry, he is sure that he is serving mankind with a healthy and becoming service; and he is not sure that he would be doing so, or doing so equally well, in any other industry within his reach. Then that is his true sphere in life; not the one in which he was born to his father, but the one which is proper to his talents and instincts. And suppose he does fall out of society, is that a cause of sorrow? Is your heart so dead that you prefer the recognition of many to the love of few? Do you think society loves you? Put it to the proof. Decline in material expenditure, and you will find they care no more for you than for the Khan of Tartary. You will lose no friends. If you had any, you will keep them. Only those who were friends to your coat and equipage will

disappear; the smiling faces will disappear as by enchantment; but the kind hearts will remain steadfastly kind. Are you so lost, are you so dead, are you so little sure of your own soul and your own footing upon solid fact, that you prefer before goodness and happiness the countenance of sundry diners-out, who will flee from you at a report of ruin, who will drop you with insult at a shadow of disgrace, who do not know you and do not care to know you but by sight, and whom you in your turn neither know nor care to know in a more human manner? Is it not the principle of society, openly avowed, that friendship must not interfere with business; which being paraphrased, means simply that a consideration of money goes before any consideration of affection known to this cold-blooded gang, that they have not even the honour of thieves, and will rook their nearest and dearest as readily as a stranger? I hope I would go as far as most to serve a friend; but I declare openly I would not put on my hat to do a pleasure to society. I may starve my appetites and control my temper for the sake of those I love; but society shall take me as I choose to be, or go without me. Neither they nor I will lose; for where there is no love, it is both laborious and unprofitable to associate.

But it is obvious that if it is only right for a man to spend money on that which he can truly and thoroughly enjoy, the doctrine applies with equal force to the rich and to the poor, to the man who has amassed many thousands as well as to the youth precariously beginning life. And it may be asked, Is not this merely preparing misers, who are not the best of company? But the principle was this: that which a man has not fairly earned, and further, that which he cannot fully enjoy, does not belong to him, but is a part of mankind's treasure which he holds as steward on parole. To mankind, then, it must be made profitable; and how this should be done is, once more, a problem which each man must solve for himself, and about which none has a right to judge him. Yet there are a few considerations

which are very obvious and may here be stated. Mankind is not only the whole in general, but every one in particular. Every man or woman is one of mankind's dear possessions; to his or her just brain, and kind heart, and active hands, mankind entrusts some of its hopes for the future; he or she is a possible well-spring of good acts and source of blessings to the race. This money which you do not need, which, in a rigid sense, you do not want, may therefore be returned not only in public benefactions to the race, but in private kindnesses. Your wife, your children, your friends stand nearest to you, and should be helped the first. There at least there can be little imposture, for you know their necessities of your own knowledge. And consider, if all the world did as you did, and according to their means extended help in the circle of their affections, there would be no more crying want in times of plenty and no more cold, mechanical charity given with a doubt and received with confusion. Would not this simple rule make a new world out of the old and cruel one which we inhabit? Have you more money after this is done? are you so wealthy in gold, so poor in friends who need your help, that having done all you can among your own circle, you have still much of mankind's treasure undisposed upon your hands? There are still other matters to be done where you need not fear imposition; and what is over you may hand over without fear to the children whom you have taught; they may be unfaithful to the trust, but you will have done your best and told them on what a solemn responsibility they must accept and deal with this money. . . .

At this point the fragment breaks off.

ON MORALITY

I

THE word morality is so old and so important that we begin to pay it an idolatrous adoration. We are like infants that have planted money; it has been buried so long; there must certainly be some increase; the word is so old and venerable, it must surely have acquired a more august significance. In both we are right; if the coins lie buried long enough, they are become antiquities to be treasured in museums; if the word has been long enough familiar in men's minds, it has acquired the more authority upon their action. In both we are wrong; the sixpence is still only a sixpence; it is not a shilling; though it may now be sold for half-a-crown; and the word even to this day, even when it rules us with the prestige of inherited familiarity, has yet gained no more divine sanction, but still rehearses the humble story of its birth. Morality—from *mos*, that which is customary, that which is accepted "good form," the "correct thing" in our particular day or nation—it must still seem strange, that so poor a name should have been chosen for our whole science of right and wrong, of all that is most passionate, most sad, and most noble in the tragedy of man: a plain word of what we call truth is always so untrue to subjective emotions, seems always indeed so calumnious of life. And yet still, after all these centuries, there is no more in the word than we put in it. And in one sense there is less. Follow the opinions of a single and a very narrow race from the day of Jacob's remarkable enterprise on Shechem, to the day when Gamaliel stood up and said. . . .

We see there through what an orbit morality runs, and the two attitudes of man to his *mores:* his savage trust in them, his civilised dubiety:—in the morning of a nation's life, unflinching loyalty to its own customs; in the evening, curiosity as to those of others, which "may be of God" also. So that here we find the word has actually declined in force; but at the same time we find another idea springing up concurrently.

The love of approval, the need of human countenance, the ape-like trick of imitating that which we admire, the childish propensity to repeat the same act or the same form of words once used, among low races continually breed fresh customs. They grow up, without much or any thought of use; accident and æsthetic taste led to their acceptance, the ape-like part of man to their perpetuation: and the individual savage was born to the whole mass, and followed the manners of his tribe for the same reason that he spoke its dialect. They were his by birth, and he inquired no further. To men of other parentage, inheriting other customs, he could be justly tolerant, at least, if they were neighbours. Thus the half-breed Indian, if he were a high-minded man, although preferring the habits of his mother tribe, held himself bound to be a Christian. It was his duty (quite apart from intellectual assent) to offer a brave type of the paternal race, and not to tamper with but shiningly to fulfil its least tradition.

Such being the growth of morals, such their original sanction, it might even seem strange that any should have proved of use. But it is to be observed that even in those days there were leaders of men; the great law-giver, mythical hero, had, doubtless, many avatars; and the Survival of the Fittest was at work. Such being their growth and sanction, it is very plain that at least, of all this mountain-heap of customs, many must be useless and some harmful. And here we see the task of a progressive civilisation. The civilised man, though he has still much of the habitual loyalty, struggles beyond. International religions—Christianity, Is-

lam, and the like—and still more the mighty intellectual labours and monumental example of the Roman Empire, have widened his moral prospect. He conceives himself no longer as the child of a sect nor yet wholly as the subject of a nation, but in a great and growing measure as a member of the general race. With an enfranchised criticism,—in these days at least tending to be hostile—he considers his inheritance of morals; has already discarded many that appeared harmful, or only inert and cumbersome; and would probably (if he knew how) eliminate all but what are needful to preserve the peace. Superstition has changed place; he no longer believes in the sanctity of any particular custom, but he has made a new idol in the place of that. He conceives of morals as being only partly customary, and that part the worse. He deludes himself with a fairy tale that when the body of law and custom shall be dead, the soul of morality will be disengaged and made perfect; that a man may plough up his orchard, and come round again next week and enjoy the shade and gather apples.

II

This singular notion, it is well to brush away. There is no eternal *Thou Shalt Not* inscribed upon man's nature; only rumours in the market-place varying from age to age, praising to-morrow what they yesterday condemned. There is no Arabian tale so fantastic as the history of right and wrong and perhaps no action conceivable that has not (at one time or other) figured under both categories. If there be anything we can condemn (to-day and in our race) without afterthought or hesitation, it is the wanton infliction of suffering. Yet it was no degraded race that recognised elaborate cruelty for a duty. And once so recognised, it became one. The Mohawk, when he tortured his

prisoners, or was tortured himself, through days of agony not to be narrated, was no less consciously (and no less surely) in the Kingdom of Heaven, than you when you rattle pence into the missionary box. That was right for him; to this business, he brought, with a whole heart, his moral forces: the noblest part of him found exercise among horrors that we sicken to remember. The Jesuit missionary, coming to a new field of labour, rejoiced to find already planted in men's hearts the root and rudiment of all religion: the doctrine of a future life of bliss for those who have done well. Yet a little, and he was proportionately cast down by a new discovery: that what his penitents meant by doing well was to kill their enemies—and eat them. And the same organ, the same bundle of inherited propensities, the same human conscience, supported the Father in his laborious and peaceful exile, and applauded the Carib at his inhuman banquet. To multiply instances were only to waste space; historic inquiry, international comparison, will furnish them alike, and by the shipload to the dullest. The notions of right and wrong, in so far as they attach to specific acts, are the creatures of mere fashion, like our boots and bonnets. Such a fashion once set, the soul of contemporary man clings about it and will die for it; once overthrown, and the souls of his descendants are astonished to read of his delusion.

III

Yet the notion is general and not confined to Jacobins, that all *mores* may be overthrown, and morality survive; that the soul of the matter will not merely be unharmed but really embellished by the brutal murder of the body. And the elegant superstition stands (like all the rest) on some foundation. The most amazing fact in man—his indestructible willingness to do what he thinks right instead of what he thinks agreeable—

alike precedes and outlasts the creeds in which it looks for sanction.

It is not wonderful if he thinks highly of this moral instinct, and, in one sense, too highly. For as a guide, it is stone blind, and as a teacher, it is dumb. Incurable courtier of the day, it curtseys to all fashions; dull soldier of fortune, it will serve under the nearest captain. Yet here we seem to go too far; for the conscience often revolts from the contemporary doctrine, and the reformer and the martyr (of whom we are going to have plenty to say further on) make a noble mark on the pages of man's history. It is true our inheritance is twofold, tribal or national on the one hand, individual on the other. The race or nation inherits from millions of ascendents a body of rigid laws and a general and fluid sense of what is fitting. The individual man inherits no law, but a special sense of what is fitting. The law is always lagging in the rear; the individual and the general sense are always at some odds. It is a three-cornered duel; a triangular conflict of authorities in which man's soul, being in the midst, receives the mauling. Leave law aside, for that is a question by itself; and which of the other two, supposing them to differ, shall a man obey? On the one side, the manners, eminently respectable of his race and period; on the other, the instinct τὸ καλόν of himself. On the one his inherited voice; on the other, his inherited and instilled gregariousness and love of approbation. To the thoughtful man, his special sense will appear to speak with more authority; it takes him on his bed at night and poisons solitude when his life truly passes. With the man of words, the good sleeper, the good fellow, the grasper of hands, the general sense will usually triumph; for such an one lives in the light of the camp-fire and by the countenance of admiring comrades. And in either case, the conscience having come through tribulation, will clap its wings and crow for victory: equally pleased, being indeed a buzzard of an attribute.

"What is truth?" It was Pilate's momentous question: the conservative's eternal question to the reformer. What is truth? And what is your truth, the little cranny, the little flaw in the coincidence between your personal, and the tribal, sense of right? Is it worth dying for? Is it worth proclaiming? Are you sure it will repay mankind for the bursting of ties, the disconsecration of catchwords, the enfranchisement of appetites? Lord Bacon, whom asses suppose to be the author of the plays of Shakespeare, had so little weighed the bearing of the question, had so imperfectly conceived the drama of the scene, that he must write of "jesting Pilate." It was tragic jesting; Pilate was straining every nerve to save his prisoner; pleading with him like the sceptical eclectic that the Roman was, and pleading in vain as he must always do with perfect faith. The martyr and the reformer, types of the individual conscience in revolt from the collective, answer quite unshaken by the question. They think it worth while to die for an egg on the antipodes; and for that we honour them without reserve. They think it worth while to crack the mortar of society and loose the bonds of habitual assent; and here we sometimes wonder. What a man does with his life is largely his own affair; and we know the best he can do with it is to lay it down. What he does to that weak fabric of manners in which we live is a more serious matter. Ancient consent, inherited propensities, the fear of disaffected countenances on the street, these are fragile business. So long as we suppose manners to be the shadow of an eternal something else, they are no more sacred than the morning papers. So soon as we understand them for the ground and bond of man's association, the terms of his surrender to society, the best that he has yet agreed to recognise, the spoken word (not always pertinent) in which his aspirations after righteousness take voice—even the reformer will begin to hesitate. "All things are lawful to me," said Paul waxing exceedingly bold, but even that revolutionary

thinker allowed that all were not expedient. Man stands between his two guides the authoritative choice in his own bosom, the external consent or compromise of his age and nation, both inherited, both stark irrational, both (if we reflect upon it) sacred. If he cross his conscience, certain intimate dishonour, possible personal degradation: if he defy the sense of his contemporaries, certain outward disrepute and possible public hurt. And if the public hurt is to be considered the more tenderly, yet we must not minimise the disrepute. It is good to bear unpopularity; but the sense that suffers is the probable root of all our virtues. And the man who has no sensitive need of public countenance, the man who offends his neighbours without pain, is of the blood of criminals. And there is nothing (it is worth while to observe) on which the New Testament blows so directly hot and cold as on this difficulty. Christ with his sweeping "Let the dead bury their dead," Paul with his timid concern for the weak brother.

THE ETHICS OF CRIME

THERE is no subject on which public opinion seems more lax and self-destructive. Crime is originally a legal term; already in Latin it has lost its legal strictness, but the base of the idea remained as it still remains to-day in English. To-day what we have to complain of is a certain vagueness, the direct legacy of the eighteenth century and its *reductio ad absurdum*, the French Revolution. The word has been Jacobinised; the idea had also been in this way: A crime properly is any act which shocks the popular conscience. It is not simply an infringement of the law, many of whose provisions are explicitly municipal, lack an emotional sanction, and may be broken without offending public sentiment, as to-day by the poacher and yesterday by the smuggler. Crime (to reach the full meaning of the word) should at once break the letter of the law and offend against the sanctities of life; as matricide, or rape; acts which the law forbids and by which the public conscience is revolted. There are days when it will seem a virtue to be finding at least these. The corrupt management of a bank is committing a worse act to the enlightened mind than any single murder. All sinful acts run to murder. Murder is a distinction without a difference. Two strands are in the word as we use it to-day: a legal or emotional, and it is from this circumstance that sometimes the emotional element is present, and not the legal. A sin is not a crime, because the law regards it not: and the mass of men (all indeed but the puritans) have retained wit enough to perceive that the law should not regard it. Yet the sin may awaken as much public horror as the crime. To many of us the desertion of the Soudan appeared an

act of monstrous iniquity; it shocked us; above all, when the people of that country came to be personified for English immigrants in the beloved figure of Gordon, it spoke more to our hearts and consciences than any dozens of murders. But it was not a crime, for it broke no positive enactment. This is a case from yesterday; to-day there are some others who are shocked by Mr. Balfour's rule in Ireland; it stirs them to the very seat of generous indignation. But Mr. Balfour is administering, not breaking, the law; and his worst acts (supposing any of them to be bad) are not crimes.

And, sometimes again, the legal element is present and not the emotional. Suppose that during those long months while Gordon waited in Soudan, a thought had occurred to some zealot in that part of the nation, which felt as I confess I did, that there was an offence against loyalty. Suppose that it had occurred to him, that on the death of some conspicuous minister, the ministry would be apt to fall, and that which succeeded it was certain to move with greater vigour in the business of the rescue; and suppose him led on (as men so easily are) by this course of reasoning; suppose him to play the part of the free justice; and suppose (true to his premises) the ministry had fallen and Gordon and the immigrants were saved. The zealot act had thus (on our hypothesis) the happiest consequence; a life fallen, but how many had been spared! the sanctity of human life had been broken, but the sanctity of human pledge corroborated by a declaratory act. Many people in England had thrown up their caps at such a consummation; and for the fortunate deed had lacked the emotional element of a crime. For all that, the law would have been broken, and it would have been a sad day for England, if judge, jury, and hangman had not done their part. Equally to-day, there is no lack of Irish patriots (unless fame belies them) who think of Mr. Balfour as an imaginary personage was supposed to think of Gladstone; indeed, fame belies them, if they

do not pass from thought to action; and if their hopes for Ireland be justified, the death of the Irish secretary would be a gain to that section of the human race. Let us suppose him killed, and let us suppose as we did in the other case, that all the hopes of the assassin are instantly realised, and Ireland becomes at once happy, virtuous, and free. For the Irish and the party, this deed will lack the emotional elements of a crime; it will seem instead a providential disposition. But as the law will have been broken; and if the judge, the jury and the hangman fail of their offices, it will be an ill day for Ireland, and England, and the world.

The emotional element is the personal; the legal is the national. The first represents my feeling; the second is the best means I can collect as to the feeling of mankind at large. If there be a majority against a law, it can be instantly repealed. Until it is repealed, I am bound to regard it as the voice of my fellow-citizens. Am I bound to prefer it? Here law and religion, the sanctity of the human conscience and the sanctity of human ties, come into direct collision. I believe it to be right; the law, the mouthpiece of generations of mankind, declares it to be wrong. It is an act of some presumption to back my own opinion against that of so many, but presumption is not uncommon nor always wrong. *Ipsi dixi;* but perhaps after all it is I who am in the right. It may be proper to commit murder; it may be proper (for aught I can see) to commit rape, circumstances vary so infinitely, consciences read them in such varying lights. And we have all (except the puritans and, to some extent, the Jacobins) agreed that a man's conscience is autonomous; we have but reserved the right to interfere and (what we somewhat uprighteously call) to punish him; we tell him, little Mr. Chucks, in the most gentlemanly manner in the world: "My dear little fellow, you have done one person quite right; and your conscience is, no doubt, an admirable conscience; but as its dictates render you a public nuisance in our com-

munity, one must seclude or make an end of you." The man, in short, is quite right emotionally, to have murdered Mr. Balfour; and we are legally quite right to hang him.

REFLECTIONS AND REMARKS ON HUMAN LIFE

I. JUSTICE AND JUSTIFICATION.—(1) It is the business of this life to make excuses for others, but none for ourselves. We should be clearly persuaded of our own misconduct, for that is the part of knowledge in which we are most apt to be defective. (2) Even justice is no right of a man's own, but a thing, like the king's tribute, which shall never be his, but which he should strive to see rendered to another. None was ever just to me; none ever will be. You may reasonably aspire to be chief minister or sovereign pontiff; but not to be justly regarded in your own character and acts. You know too much to be satisfied. For justice is but an earthly currency, paid to appearances; you may see another superficially righted; but be sure he has got too little or too much; and in your own case rest content with what is paid you. It is more just than you suppose; that your virtues are misunderstood is a price you pay to keep your meannesses concealed. (3) When you seek to justify yourself to others, you may be sure you will plead falsely. If you fail, you have the shame of the failure; if you succeed, you will have made too much of it, and be unjustly esteemed upon the other side. (4) You have perhaps only one friend in the world, in whose esteem it is worth while for you to right yourself. Justification to indifferent persons is, at best, an impertinent intrusion. Let them think what they please; they will be the more likely to forgive you in the end. (5) It is a question hard to be resolved, whether you should at any time criminate another to defend yourself. I

have done it many times, and always had a troubled conscience for my pains.

II. *Parent and Child.*—(1) The love of parents for their children is, of all natural affections, the most ill-starred. It is not a love for the person, since it begins before the person has come into the world, and founds on an imaginary character and looks. Thus it is foredoomed to disappointment; and because the parent either looks for too much, or at least for something inappropriate, at his offspring's hands, it is too often insufficiently repaid. The natural bond, besides, is stronger from parent to child than from child to parent; and it is the side which confers benefits, not which receives them, that thinks most of a relation. (2) What do we owe our parents? No man can *owe* love; none can *owe* obedience. We owe, I think, chiefly pity; for we are the pledge of their dear and joyful union, we have been the solicitude of their days and the anxiety of their nights; we have made them, though by no will of ours, to carry the burthen of our sins, sorrows, and physical infirmities; and too many of us grow up at length to disappoint the purpose of their lives and to requite their care and piety with cruel pangs. (3) *Mater Dolorosa.* It is the particular cross of parents that when the child grows up and becomes himself instead of that pale ideal they had preconceived, they must accuse their own harshness or indulgence for this natural result. They have all been like the duck and hatched swan's eggs, or the other way about; yet they tell themselves with miserable penitence that the blame lies with them; and had they sat more closely, the swan would have been a duck, and home-keeping, in spite of all. (4) A good son, who can fulfil what is expected of him, has done his work in life. He has to redeem the sins of many, and restore the world's confidence in children.

III. *Dialogue on Character and Destiny between Two Puppets.*—At the end of Chapter XXXIII. Count Spada and the General of the Jesuits were left alone

in the pavilion, while the course of the story was turned upon the doings of the virtuous hero. Profiting by this moment of privacy, the Jesuit turned with a very warning countenance upon the peer.

"Have a care, my lord," said he, raising a finger. "You are already no favourite with the author; and for my part, I begin to perceive from a thousand evidences that the narrative is drawing near a close. Yet a chapter or two at most, and you will be overtaken by some sudden and appalling judgment."

"I despise your womanish presentiments," replied Spada, "and count firmly upon another volume; I see a variety of reasons why my life should be prolonged to within a few pages of the end; indeed, I permit myself to expect resurrection in a sequel, or second part. You will scarce suggest that there can be any end to the newspaper; and you will certainly never convince me that the author, who cannot be entirely without sense, would have been at so great pains with my intelligence, gallant exterior, and happy and natural speech, merely to kick me hither and thither for two or three paltry chapters and then drop me at the end like a dumb personage. I know you priests are often infidels in secret. Pray, do you believe in an author at all?"

"Many do not, I am aware," replied the General, softly; "even in the last chapter we encountered one, the self-righteous David Hume, who goes so far as to doubt the existence of the newspaper in which our adventures are now appearing; but it would neither become my cloth, nor do credit to my great experience, were I to meddle with these dangerous opinions. My alarm for you is not metaphysical, it is moral in its origin: You must be aware, my poor friend, that you are a very bad character—the worst, indeed, that I have met with in these pages. The author hates you, Count; and difficult as it may be to connect the idea of immortality—or, in plain terms, of a sequel—with the paper and printer's ink of which your humanity is made, it is yet more difficult to foresee anything but

punishment and pain for one who is justly hateful in the eyes of his creator."

"You take for granted many things that I shall not be easily persuaded to allow," replied the villain. "Do you really so far deceive yourself in your imagination as to fancy that the author is a friend to good? Read; read the book in which you figure; and you will soon disown such crude vulgarities. Lelio is a good character; yet only two chapters ago we left him in a fine predicament. His old servant was a model of the virtues, yet did he not miserably perish in that ambuscade upon the road to Poitiers? And as for the family of the bankrupt merchant, how is it possible for greater moral qualities to be alive with more irremediable misfortunes? And yet you continue to misrepresent an author to yourself, as a deity devoted to virtue and inimical to vice? Pray, if you have no pride in your intellectual credit for yourself, spare at least the sensibilities of your associates."

"The purposes of the serial story," answered the Priest, "are doubtless for some wise reason, hidden from those who act in it. To this limitation we must bow. But I ask every character to observe narrowly his own personal relations to the author. There, if nowhere else, we may glean some hint of his superior designs. Now I am myself a mingled personage, liable to doubts, to scruples, and to sudden revulsions of feeling; I reason continually about life, and frequently the result of my reasoning is to condemn or even to change my action. I am now convinced, for example, that I did wrong in joining your plot against the innocent and most unfortunate Lelio. I told you so, you will remember, in the chapter which has just been concluded; and though I do not know whether you perceived the ardour and fluency with which I expressed myself, I am still confident in my own heart that I spoke at that moment not only with the warm approval, but under the direct inspiration, of the author of the tale. I know, Spada, I tell you I *know* that he loved me as I uttered

these words; and yet at other periods of my career I have been conscious of his indifference and dislike. You must not seek to reason me from this conviction; for it is supplied me from higher authority than that of reason, and is, indeed, a part of my experience. It may be an illusion that I drove last night from Saumur; it may be an illusion that we are now in the garden chamber of the château; it may be an illusion that I am conversing with Count Spada; you may be an illusion, Count, yourself; but of three things I will remain eternally persuaded, that the author exists not only in the newspaper but in my own heart, that he loves me when I do well, and that he hates and despises me when I do otherwise."

"I too believe in the author," returned the Count. "I believe likewise in a sequel, written in finer style and probably cast in a still higher rank of society than the present story; although I am not convinced that we shall then be conscious of our pre-existence here. So much of your argument is, therefore, beside the mark; for to a certain point I am as orthodox as yourself. But where you begin to draw general conclusions from your own private experience, I must beg pointedly and finally to differ. You will not have forgotten, I believe, my daring and single-handed butchery of the five secret witnesses? Nor the sleight of mind and dexterity of language with which I separated Lelio from the merchant's family? These were not virtuous actions; and yet, how am I to tell you? I was conscious of a troubled joy, a glee, a hellish gusto in my author's bosom, which seemed to renew my vigour with every sentence, and which has indeed made the first of these passages accepted for a model of spirited narrative description, and the second for a masterpiece of wickedness and wit. What result, then, can be drawn from two experiences so contrary as yours and mine? For my part, I lay it down as a principle, no author can be moral in a merely human sense. And, to pursue the argument higher, how can you, for one instant, sup-

pose the existence of free will in puppets situated as we are in the thick of a novel which we do not even understand? And how, without free will upon our parts, can you justify blame or approval on that of the author? We are in his hands; by a stroke of the pen, to speak reverently, he made us what we are; by a stroke of the pen he can utterly undo and transmute what he has made. In the very next chapter, my dear General, you may be shown up for an imposter, or I be stricken down in the tears of penitence and hurried into the retirement of a monastery!"

"You use an argument old as mankind, and difficult of answer," said the Priest. "I cannot justify the free will of which I am usually conscious; nor will I ever seek to deny that this consciousness is interrupted. Sometimes events mount upon me with such swiftness and pressure that my choice is overwhelmed, and even to myself I seem to obey a will external to my own; and again I am sometimes so paralysed and impotent between alternatives that I am tempted to imagine a hesitation on the part of my author. But I contend, upon the other hand, for a limited free will in the sphere of consciousness; and as it is in and by my consciousness that I exist to myself, I will not go on to inquire whether that free will is valid as against the author, the newspaper, or even the readers of the story. And I contend, further, for a sort of empire or independence of our own characters when once created, which the author cannot or at least does not choose to violate. Hence Lelio was conceived upright, honest, courageous, and headlong; to that first idea all his acts and speeches must of necessity continue to answer; and the same, though with such different defects and qualities, applies to you, Count Spada, and to myself. We must act up to our characters; it is these characters that the author loves or despises; it is on account of them that we must suffer or triumph, whether in this work or in a sequel. Such is my belief."

"It is pure Calvinistic election, my dear sir, and, by

your leave, a very heretical position for a churchman to support," replied the Count. "Nor can I see how it removes the difficulty. I was not consulted as to my character; I might have chosen to be Lelio; I might have chosen to be yourself; I might even have preferred to figure in a different romance, or not to enter into the world of literature at all. And am I to be blamed or hated, because someone else wilfully and inhumanely made me what I am, and has continued ever since to encourage me in what are called my vices? You may say what you please, my dear sir, but if that is the case, I had rather be a telegram from the seat of war than a reasonable and conscious character in a romance; nay, and I have a perfect right to repudiate, loathe, curse, and utterly condemn the ruffian who calls himself the author."

"You have, as you say, a perfect right," replied the Jesuit; "and I am convinced that it will not affect him in the least."

"He shall have one slave the fewer for me," added the Count. "I discard my allegiance once for all."

"As you please," concluded the other; "but at least be ready, for I perceive we are about to enter on the scene."

And indeed, just at that moment, Chapter XXXIV. being completed, Chapter XXXV., "The Count's Chastisement," began to appear in the columns of the newspaper.

IV. *Solitude and Society.*—(1) A little society is needful to show a man his failings; for if he lives entirely by himself, he has no occasion to fall, and, like a soldier in time of peace, becomes both weak and vain. But a little solitude must be used, or we grow content with current virtues and forget the ideal. In society we lose scrupulous brightness of honour; in solitude we lose the courage necessary to face our own imperfections. (2) As a question of pleasure, after a man has reached a certain age, I can hardly perceive much room to choose between them: each is in a way delight-

ful, and each will please best after an experience of the other. (3) But solitude for its own sake should surely never be preferred. We are bound by the strongest obligations to busy ourselves amid the world of men, if it be only to crack jokes. The finest trait in the character of St. Paul was his readiness to be damned for the salvation of anybody else. And surely we should all endure a little weariness to make one face look bright or one hour go more pleasantly in this mixed world. (4) It is our business here to speak, for it is by the tongue that we multiply ourselves most influentially. To speak kindly, wisely, and pleasantly is the first of duties, the easiest of duties, and the duty that is most blessed in its performance. For it is natural, it whiles away life, it spreads intelligence; and it increases the acquaintance of man with man. (5) It is, besides, a good investment, for while all other pleasures decay, and even the delight in nature, Grandfather William is still bent to gossip. (6) Solitude is the climax of the negative virtues. When we go to bed after a solitary day we can tell ourselves that we have not been unkind nor dishonest nor untruthful; and the negative virtues are agreeable to that dangerous faculty we call the conscience. That they should ever be admitted for a part of virtue is what I cannot explain. I do not care two straws for all the *nots*. (7) The positive virtues are imperfect; they are even ugly in their imperfection: for man's acts, by the necessity of his being, are coarse and mingled. The kindest, in the course of a day of active kindnesses, will say some things rudely, and do some things cruelly; the most honourable, perhaps, trembles at his nearness to a doubtful act. (8) Hence the solitary recoils from the practice of life, shocked by its unsightliness. But if I could only retain that superfine and guiding delicacy of the sense that grows in solitude, and still combine with it that courage of performance which is never abashed by any failure, but steadily pursues its right and human design in a scene of imperfection, I

might hope to strike in the long run a conduct more tender to others and less humiliating to myself.

V. *Selfishness and Egoism.*—An unconscious, easy, selfish person shocks less, and is more easily loved, than one who is laboriously and egoistically unselfish. There is at least no fuss about the first; but the other parades his sacrifices, and so sells his favours too dear. Selfishness is calm, a force of nature: you might say the trees were selfish. But egoism is a piece of vanity; it must always take you into its confidence; it is uneasy, troublesome, seeking; it can do good, but not handsomely; it is uglier, because less dignified, than selfishness itself. But here I perhaps exaggerate to myself, because I am the one more than the other, and feel it like a hook in my mouth, at every step I take. Do what I will, this seems to spoil all.

VI. *Right and Wrong.*—It is the mark of a good action that it appears inevitable in the retrospect. We should have been cut-throats to do otherwise. And there's an end. We ought to know distinctly that we are damned for what we do wrong; but when we have done right, we have only been gentlemen, after all. There is nothing to make a work about.

VII. *Discipline of Conscience.*—(1) Never allow your mind to dwell on your own misconduct; that is ruin. The conscience has morbid sensibilities; it must be employed but not indulged, like the imagination or the stomach. (2) Let each stab suffice for the occasion; to play with this spiritual pain turns to penance; and a person easily learns to feel good by dallying with the consciousness of having done wrong. (3) Shut your eyes hard against the recollection of your sins. Do not be afraid, you will not be able to forget them. (4) You will always do wrong: you must try to get used to that, my son. It is a small matter to make a work about, when all the world is in the same case. I meant when I was a young man to write a great poem; and now I am cobbling little prose articles and in excellent good spirits, I thank you. So, too, I meant to lead a

life that should keep mounting from the first; and though I have been repeatedly down again below sea-level, and am scarce higher than when I started, I am as keen as ever for that enterprise. Our business in this world is not to succeed, but to continue to fail, in good spirits. (5) There is but one test of a good life: that the man shall continue to grow more difficult about his own behaviour. That is to be good: there is no other virtue attainable. The virtues we admire in the saint and the hero are the fruits of a happy constitution. You, for your part, must not think you will ever be a good man, for these are born and not made. You will have your own reward, if you keep on growing better than you were—how do I say? if you do not keep on growing worse. (6) A man is one thing, and must be exercised in all his faculties. Whatever side of you is neglected, whether it is the muscles, or the taste for art, or the desire for virtue, that which is cultivated will suffer in proportion. X—— was greatly tempted, I remember, to do a very dishonest act, in order that he might pursue his studies in art. When he consulted me, I advised him not (putting it that way for once) because his art would suffer. (7) It might be fancied that if we could only study all sides of our being in an exact proportion, we should attain wisdom. But in truth a chief part of education is to exercise one set of faculties *à outrance*—one, since we have not the time so to practise all; thus the dilettante misses the kernel of the matter; and the man who has wrung forth the secret of one part of life knows more about the others than he who has tepidly circumnavigated all. (8) Thus, one must be your profession, the rest can only be your delights; and virtue had better be kept for the latter, for it enters into all, but none enters by necessity into it. You will learn a great deal of virtue by studying any art; but nothing of any art in the study of virtue. (9) The study of conduct has to do with grave problems; not every action should be higgled over; one of the leading virtues therein is to let

oneself alone. But if you make it your chief employment, you are sure to meddle too much. This is the great error of those who are called pious. Although the war of virtue be unending except with life, hostilities are frequently suspended, and the troops go into winter quarters; but the pious will not profit by these times of truce; where their conscience can perceive no sin, they will find a sin in that very innocency; and so they pervert, to their annoyance, those seasons which God gives to us for repose and a reward. (10) The nearest approximation to sense in all this matter lies with the Quakers. There must be no *will*-worship; how much more, no *will*-repentance. The damnable consequences of set seasons, even for prayer, is to have a man continually posturing to himself, till his conscience is taught as many tricks as a pet monkey, and the gravest expressions are left with a perverted meaning. (11) For my part, I should try to secure some part of every day for meditation, above all in the early morning and the open air; but how that time was to be improved I should leave to circumstance and the inspiration of the hour. Nor if I spent it in whistling or numbering my footsteps, should I consider it misspent for that. I should have given my conscience a fair field; when it has anything to say, I know too well it can speak daggers; therefore, for this time, my hard taskmaster has given me a holy day, and I may go in again rejoicing to my breakfast and the human business of the day.

VIII. *Gratitude to God.*—(1) To the gratitude that becomes us in this life, I can set no limit. Though we steer after a fashion, yet we must sail according to the winds and currents. After what I have done, what might I not have done? That I have still the courage to attempt my life, that I am not now overladen with dishonours, to whom do I owe it but to the gentle ordering of circumstances in the great design? More has not been done to me than I can bear; I have been marvellously restrained and helped: not unto us, O

Lord! (2) I cannot forgive God for the suffering of others; when I look abroad upon His world and behold its cruel destinies, I turn from Him with disaffection; nor do I conceive that He will blame me for the impulse. But when I consider my own fates, I grow conscious of His gentle dealing: I see Him chastise with helpful blows, I feel His stripes to be caresses; and this knowledge is my comfort that reconciles me to the world. (3) All those whom I now pity with indignation are perhaps not less fatherly dealt with than myself. I do right to be angry; yet they, perhaps, if they lay aside heat and temper, and reflect with patience on their lot, may find everywhere, in their worst trials, the same proofs of a divine affection. (4) While we have little to try us, we are angry with little; small annoyances do not bear their justification on their faces; but when we are overtaken by a great sorrow or perplexity, the greatness of our concern sobers us so that we see more clearly and think with more consideration. I speak for myself; nothing grave has yet befallen me but I have been able to reconcile my mind to its occurrence, and see in it, from my own little and partial point of view, an evidence of a tender and protecting God. Even the misconduct into which I have been led has been blessed to my improvement. If I did not sin, and that so glaringly that my conscience is convicted on the spot, I do not know what I should become, but I feel sure I should grow worse. The man of very regular conduct is too often a prig, if he be not worse—a rabbi. I, for my part, want to be startled out of my conceits; I want to be put to shame in my own eyes; I want to feel the bridle in my mouth, and be continually reminded of my own weakness and the omnipotence of circumstances. (5) If I from my spy-hole, looking with purblind eyes upon the least part of a fraction of the universe, yet perceive in my own destiny some broken evidences of a plan and some signals of an overruling goodness; shall I then be so mad as to complain that all cannot be deciphered? Shall I not

rather wonder, with infinite and grateful surprise, that in so vast a scheme I seem to have been able to read, however little, and that that little was encouraging to faith?

IX. *Blame.*—What comes from without and what comes from within, how much of conduct proceeds from the spirit or how much from circumstances, what is the part of choice and what the part of the selection offered, where personal character begins or where, if anywhere, it escapes at all from the authority of nature, these are questions of curiosity and eternally indifferent to right and wrong. Our theory of blame is utterly sophisticated and untrue to man's experience. We are as much ashamed of a pimpled face that came to us by natural descent as of one that we have earned by our excesses, and rightly so; since the two cases, in so much as they unfit us for the easier sort of pleasing and put an obstacle in the path of love, are exactly equal in their consequences. We look aside from the true question. We cannot blame others at all; we can only punish them; and ourselves we blame indifferently for a deliberate crime, a thoughtless brusquerie, or an act done without volition in an ecstasy of madness. We blame ourselves from two considerations: first, because another has suffered; and second, because, in so far as we have again done wrong, we can look forward with the less confidence to what remains of our career. Shall we repent this failure? It is there that the consciousness of sin most cruelly affects us; it is in view of this that a man cries out, in exaggeration, that his heart is desperately wicked and deceitful above all things. We all tacitly subscribe this judgment: Woe unto him by whom offences shall come! We accept palliations for our neighbours; we dare not, in the sight of our own soul, accept them for ourselves. We may not be to blame; we may be conscious of no free will in the matter, of a possession, on the other hand, of an irresistible tyranny of circumstances,—yet we know, in another sense, we are to blame for all. Our right to

live, to eat, to share in mankind's pleasures, lies precisely in this: that we must be persuaded we can on the whole live rather beneficially than hurtfully to others. Remove this persuasion, and the man has lost his right. That persuasion is our dearest jewel, to which we must sacrifice the life itself to which it entitles us. For it is better to be dead than degraded.

X. *Marriage.*—(1) No considerate man can approach marriage without deep concern. I, he will think, who have made hitherto so poor a business of my own life, am now about to embrace the responsibility of another's. Henceforth, there shall be two to suffer from my faults; and that other is the one whom I most desire to shield from suffering. In view of our impotence and folly, it seems an act of presumption to involve another's destiny with ours. We should hesitate to assume command of an army or a trading-smack; shall we not hesitate to become surety for the life and happiness, now and henceforward, of our dearest friend? To be nobody's enemy but one's own, although it is never possible to any, can least of all be possible to one who is married. (2) I would not so much fear to give hostages to fortune, if fortune ruled only in material things; but fortune, as we call those minor and more inscrutable workings of Providence, rules also in the sphere of conduct. I am not so blind but that I know I might be a murderer or even a traitor to-morrow; and now, as if I were not already too feelingly alive to my misdeeds, I must choose out the one person whom I most desire to please, and make her the daily witness of my failures, I must give a part in all my dishonours to the one person who can feel them more keenly than myself. (3) In all our daring, magnanimous human way of life, I find nothing more bold than this. To go into battle is but a small thing by comparison. It is the last act of committal. After that, there is no way left, not even suicide, but to be a good man. (4) She will help you, let us pray. And yet she is in the same case; she, too, has daily made ship-

wreck of her own happiness and worth; it is with a courage no less irrational than yours, that she also ventures on this new experiment of life. Two who have failed severally now join their fortunes with a wavering hope. (5) But it is from the boldness of the enterprise that help springs. To take home to your hearth that living witness whose blame will most affect you, to eat, to sleep, to live with your most admiring and thence most exacting judge, is not this to domesticate the living God? Each becomes a conscience to the other, legible like a clock upon the chimney-piece. Each offers to his mate a figure of the consequence of human acts. And while I may still continue by my inconsiderate or violent life to spread far-reaching havoc throughout man's confederacy, I can do so no more, at least, in ignorance and levity; one face shall wince before me in the flesh; I have taken home the sorrows I create to my own hearth and bed; and though I continue to sin, it must be now with open eyes.

XI. *Idleness and Industry.*—I remember a time when I was very idle; and lived and profited by that humour. I have no idea why I ceased to be so, yet I scarce believe I have the power to return to it; it is a change of age. I made consciously a thousand little efforts, but the determination from which these arose came to me while I slept and in the way of growth. I have had a thousand skirmishes to keep myself at work upon particular mornings, and sometimes the affair was hot; but of that great change of campaign, which decided all this part of my life, and turned me from one whose business was to shirk into one whose business was to strive and persevere,—it seems as though all that had been done by some one else. The life of Goethe affected me; so did that of Balzac; and some very noble remarks by the latter in a pretty bad book, the *Cousine Bette*. I dare say I could trace some other influences in the change. All I mean is, I was never conscious of a struggle, nor registered a vow, nor seemingly had anything personally to do with the matter. I came about

like a well-handled ship. There stood at the wheel that unknown steersman whom we call God.

XII. *Courage.*—Courage is the principal virtue, for all the others presuppose it. If you are afraid, you may do anything. Courage is to be cultivated, and some of the negative virtues may be sacrificed in the cultivation.

XIII. *Results of Action.*—The result is the reward of actions, not the test. The result is a child born; if it be beautiful and healthy, well: if club-footed or crook-back, perhaps well also. We cannot direct. . . .

[1878?]

GENTLEMEN

I

WHAT do we mean to-day by that common phrase, a gentleman? By the lights of history, from *gens, gentilis,* it should mean a man of family, "one of a kent house," one of notable descent: thus embodying an ancient stupid belief and implying a modern scientific theory. The ancient and stupid belief came to the ground, with a prodigious dust and the collapse of several polities, in the latter half of the last century. There followed upon this an interregnum, during which it was believed that all men were born "free and equal," and that it really did not matter who your father was. Man has always been nobly irrational, bandaging his eyes against the facts of life, feeding himself on the wind of ambitious falsehood, counting his stock to be the children of the gods; and yet perhaps he never showed in a more touching light than when he embraced this boyish theory. Freedom we now know for a thing incompatible with corporate life and a blessing probably peculiar to the solitary robber; we know besides that every advance in richness of existence, whether moral or material, is paid for by a loss of liberty; that liberty is man's coin in which he pays his way; that luxury and knowledge and virtue, and love and the family affections, are all so many fresh fetters on the naked and solitary freeman. And the ancient stupid belief having come to the ground and the dust of its fall subsided, behold the modern scientific theory beginning to rise very nearly on the old foundation; and individuals no longer (as was fondly imagined) springing into life from God

knows where, incalculable, untrammelled, abstract, equal to one another—but issuing modestly from a race; with virtues and vices, fortitudes and frailties, ready made; the slaves of their inheritance of blood; eternally unequal. So that we in the present, and yet more our scientific descendants in the future, must use, when we desire to praise a character, the old expression, gentleman, in nearly the old sense: one of a happy strain of blood, one fortunate in the descent from brave and self-respecting ancestors, whether clowns or counts.

And yet plainly this is of but little help. The intricacy of descent defies prediction; so that even the heir of a hundred sovereigns may be born a brute or a vulgarian. We may be told that a picture is an heirloom; that does not tell us what the picture represents. All qualities are inherited, and all characters; but which are the qualities that belong to the gentleman? what is the character that earns and deserves that honourable style?

II

The current ideas vary with every class, and need scarce be combated, need scarce be mentioned save for the love of fun. In one class, and not long ago, he was regarded as a gentleman who kept a gig. He is a gentleman in one house who does not eat peas with his knife; in another who is not to be discountenanced by any created form of butler. In my own case I have learned to move among pompous menials without much terror, never without much respect. In the narrow sense, and so long as they publicly tread the boards of their profession, it would be difficult to find more finished gentlemen; and it would often be a matter of grave thought with me, sitting in my club, to compare the bearing of the servants with that of those on whom they waited. There could be no question which were the better gentlemen. And yet I was hurried into no democratic theories; for I saw the members' part was the more

difficult to play, I saw that to serve was a more graceful attitude than to be served, I knew besides that much of the servants' gentility was *ad hoc* and would be laid aside with their livery jackets; and to put the matter in a nutshell, that some of the members would have made very civil footmen and many of the servants intolerable members. For all that, one of the prettiest gentlemen I ever knew was a servant. A gentleman he happened to be, even in the old stupid sense, only on the wrong side of the blanket; and a man besides of much experience, having served in the Guards' Club, and been valet to old Cooke of the *Saturday Review*, and visited the States with Madame Sinico (I think it was) and Portugal with Madame Some-one-else, so that he had studied, at least from the chair-backs, many phases of society. It chanced he was waiter in a hotel where I was staying with my mother; it was midwinter and we were the only guests; all afternoons, he and I passed together on a perfect equality in the smoking-room; and at meal-time, he waited on my mother and me as a servant. Now here was a trial of manners from which few would have come forth successful. To take refuge in a frozen bearing would have been the timid, the inelegant, resource of almost all. My friend was much more bold; he joined in the talk, he ventured to be jocular, he pushed familiarity to the nice margin, and yet still preserved the indefinable and proper distance of the English servant, and yet never embarrassed, never even alarmed, the comrade with whom he had just been smoking a pipe. It was a masterpiece of social dexterity—on artificial lines no doubt, and dealing with difficulties that should never have existed, that exist much less in France, and that will exist nowhere long—but a masterpiece for all that, and one that I observed with despairing admiration, as I have watched Sargent paint.

I say these difficulties should never have existed; for the whole relation of master and servant is to-day corrupt and vulgar. At home in England it is the mas-

ter who is degraded; here in the States, by a triumph of inverted tact, the servant often so contrives that he degrades himself. He must be above his place; and it is the mark of a gentleman to be at home. He thinks perpetually of his own dignity; it is the proof of a gentleman to be jealous of the dignity of others. He is ashamed of his trade, which is the essence of vulgarity. He is paid to do certain services; yet he does them so gruffly that any man of spirit would resent them if they were gratuitous favours; and this (if he will reflect upon it tenderly) is so far from the genteel as to be not even coarsely honest. Yet we must not blame the man for these mistakes; the vulgarity is in the air. There is a tone in popular literature much to be deplored; deprecating service, like a disgrace; honouring those who are ashamed of it; honouring even (I speak not without book) such as prefer to live by the charity of poor neighbours instead of blacking the shoes of the rich. Blacking shoes is counted (in these works) a thing specially disgraceful. To the philosophic mind, it will seem a less exceptionable trade than to deal in stocks, and one in which it is more easy to be honest than to write books. Why, then, should it be marked out for reprobation by the popular authors? It is taken, I think, for a type; inoffensive in itself, it stands for many disagreeable household duties; disagreeable to fulfil, I had nearly said shameful to impose; and with the dulness of their tribe, the popular authors transfer the shame to the wrong party. Truly, in this matter there seems a lack of gentility somewhere; a lack of refinement, of reserve, of common modesty; a strain of the spirit of those ladies in the past, who did not hesitate to bathe before a footman. And one thing at least is easy to prophesy, not many years will have gone by before those shall be held the most "elegant" gentlemen, and those the most "refined" ladies, who wait (in a dozen particulars) upon themselves. But the shame is for the masters only. The servant stands quite clear. He has one of the easiest parts to play

upon the face of earth; he must be far misled, if he so grossly fails in it.

III

It is a fairly common accomplishment to behave with decency in one character and among those to whom we are accustomed and with whom we have been brought up. The trial of gentility lies in some such problem as that of my waiter's, in foreign travel, or in some sudden and sharp change of class. I once sailed on the emigrant side from the Clyde to New York; among my fellow-passengers I passed generally as a mason, for the excellent reason that there was a mason on board *who happened to know;* and this fortunate event enabled me to mix with these working people on a footing of equality. I thus saw them at their best, using their own civility; while I, on the other hand, stood naked to their criticism. The workmen were at home, I was abroad, I was the shoe-black in the drawing-room, the Huron at Versailles; and I used to have hot and cold fits, lest perchance I made a beast of myself in this new environment. I had no allowances to hope for; I could not plead that I was "only a gentleman after all," for I was known to be a mason; and I must stand and fall by my transplanted manners on their own intrinsic decency. It chanced there was a Welsh blacksmith on board, who was not only well-mannered himself and a judge of manners, but a fellow besides of an original mind. He had early diagnosed me for a masquerader and a person out of place; and as we had grown intimate upon the voyage, I carried him my troubles. How did I behave? Was I, upon this crucial test, at all a gentleman? I might have asked eight hundred thousand blacksmiths (if Wales or the world contain so many) and they would have held my question for a mockery; but Jones was a man of genuine perception, thought a long time before he

answered, looking at me comically and reviewing (I could see) the events of the voyage, and then told me that "on the whole" I did "pretty well." Mr. Jones was a humane man and very much my friend, and he could get no further than "on the whole" and "pretty well." I was chagrined at the moment for myself; on a larger basis of experience, I am now only concerned for my class. My co-equals would have done but little better, and many of them worse. Indeed, I have never seen a sight more pitiable than that of the current gentleman unbending; unless it were the current lady! It is these stiff-necked condescensions, it is that graceless assumption, that make the diabolic element in times of riot. A man may be willing to starve in silence like a hero; it is a rare man indeed who can accept the unspoken slights of the unworthy, and not be embittered. There was a visit paid to the steerage quarters on this same voyage, by a young gentleman and two young ladies; and as I was by that time pretty well accustomed to the workman's standard, I had a chance to see my own class from below. God help them, poor creatures! As they ambled back to their saloon, they left behind, in the minds of my companions, and in my mind also, an image and an influence that might well have set them weeping, could they have guessed its nature. I spoke a few lines past of a shoe-black in a drawing-room; it is what I never saw; but I did see that young gentleman and these young ladies on the forward deck, and the picture remains with me, and the offence they managed to convey is not forgotten.

IV

And yet for all this ambiguity, for all these imperfect examples, we know clearly what we mean by the word. When we meet a gentleman of another class, through all contrariety of habits, the essentials of the matter stand confessed: I never had a doubt of Jones.

More than that, we recognise the type in books; the actors of history, the characters of fiction, bear the mark upon their brow; at a word, by a bare act, we discern and segregate the mass, this one a gentleman, the others not. To take but the last hundred years, Scott, Gordon, Wellington in his cold way, Grant in his plain way, Shelley for all his follies, these were clearly gentlemen; Napoleon, Byron, Lockhart, these were as surely cads, and the two first cads of a rare water.

Let us take an anecdote of Grant and one of Wellington. On the day of the capitulation, Lee wore his presentation sword; it was the first thing Grant observed, and from that moment he had but one thought: how to avoid taking it. A man, who should perhaps have had the nature of an angel, but assuredly not the special virtues of the gentleman, might have received the sword, and no more words about it: he would have done well in a plain way. One who wished to be a gentleman, and knew not how, might have received and returned it: he would have done infamously ill, he would have proved himself a cad; taking the stage for himself, leaving to his adversary confusion of countenance and the ungraceful posture of the man condemned to offer thanks. Grant, without a word said, added to the terms this article: "All officers to retain their side-arms"; and the problem was solved and Lee kept his sword, and Grant went down to posterity, not perhaps a fine gentleman, but a great one. And now for Wellington. The tale is on a lower plane, is elegant rather than noble; yet it is a tale of a gentleman too, and raises besides a pleasant and instructive question. Wellington and Marshal Marmont were adversaries (it will not have been forgotten) in one of the prettiest recorded acts of military fencing, the campaign of Salamanca: it was a brilliant business on both sides, just what Count Tolstoi ought to study before he writes again upon the inutility of generals; indeed, it was so very brilliant on the Marshal's part that on the last

day, in one of those extremes of cleverness that come so near stupidity, he fairly overreached himself, was taken "in flagrant delict," was beaten like a sack, and had his own arm shot off as a reminder not to be so clever the next time. It appears he was incurable; a more distinguished example of the same precipitate, ingenious blundering will be present to the minds of all —his treachery in 1814; and even the tale I am now telling shows, on a lilliputian scale, the man's besetting weakness. Years after Salamanca, the two generals met, and the Marshal (willing to be agreeable) asked the Duke his opinion of the battle. With that promptitude, wit, and willingness to spare pain which make so large a part of the armoury of the gentleman, Wellington had his answer ready, impossible to surpass on its own ground: "I early perceived your excellency had been wounded." And you see what a pleasant position he had created for the Marshal, who had no more to do than just to bow and smile and take the stage at his leisure. But here we come to our problem. The Duke's answer (whether true or false) created a pleasant position for the Marshal. But what sort of position had the Marshal's question created for the Duke? and had not Marmont the manœuvrer once more manœuvred himself into a false position? I conceive so. It is the man who has gained the victory, not the man who has suffered the defeat, who finds his ground embarrassing. The vanquished has an easy part, it is easy for him to make a handsome reference; but how hard for the victor to make a handsome reply! An unanswerable compliment is the social bludgeon; and Marmont (with the most graceful intentions in the world) had propounded one of the most desperate. Wellington escaped from his embarrassment by a happy and courtly inspiration. Grant, I imagine, since he had a genius for silence, would have found some means to hold his peace. Lincoln, with his half-tact and unhappy readiness, might have placed an appropriate anecdote and raised a laugh; not an unkindly laugh, for he was a kindly man;

but under the circumstances the best-natured laugh would have been death to Marmont. Shelley (if we can conceive him to have gained a battle at all) would have blushed and stammered, feeling the Marshal's false position like some grossness of his own; and when the blush had communicated itself to the cheeks of his unlucky questioner, some stupid, generous word (such as I cannot invent for him) would have found its way to his lips and set them both at ease. Byron? well, he would have managed to do wrong; I have too little sympathy for that unmatched vulgarian to create his part. Napoleon? that would have depended: had he been angry, he would have left all competitors behind in cruel coarseness: had he been in a good humour, it might have been the other way. For this man, the very model of a cad, was so well served with truths by the clear insight of his mind, and with words by his great though shallow gift of literature, that he has left behind him one of the most gentlemanly utterances on record: "*Madame, respectez le fardeau.*" And he could do the right thing too, as well as say it; and any character in history might envy him that moment when he gave his sword, the sword of the world-subduer, to his old, loyal enemy, Macdonald. A strange thing to consider two generations of a Skye family, and two generations of the same virtue, fidelity to the defeated: the father braving the rains of the Hebrides with the tattered beggar-lad that was his rightful sovereign; the son, in that princely house of Fontainebleau, himself a marshal of the Empire, receiving from the gratitude of one whom he had never feared and who had never loved him, the tool and symbol of the world's most splendid domination. I am glad, since I deal with the name of gentlemen, to touch for one moment on its nobler sense, embodied, on the historic scale and with epic circumstance, in the lives of these Macdonalds. Nor is there any man but must be conscious of a thrill of gratitude to Napoleon, for his worthy recognition of the worthiest virtue. Yes, that was done *like* a

gentleman; and yet in our hearts we must think that it was done by a performer. For to feel precisely what it is to be a gentleman and what it is to be a cad, we have but to study Napoleon's attitude after Trafalgar, and compare it with that beautiful letter of Louis the Fourteenth's in which he acknowledges the news of Blenheim. We hear much about the Sun-king nowadays, and Michelet is very sad reading about his government, and Thackeray was very droll about his wig; but when we read this letter from the vainest king in Europe smarting under the deadliest reverse, we know that at least he was a gentleman. In the battle, Tallard had lost his son, Louis the primacy of Europe; it is only with the son the letter deals. Poor Louis! if his wig had been twice as great, and his sins twice as numerous, here is a letter to throw wide the gates of Heaven for his entrance. I wonder what would Louis have said to Marshal Marmont? Something infinitely condescending; for he was too much of a king to be quite a gentleman. And Marcus Aurelius, how would he have met the question? With some reference to the gods no doubt, uttered not quite without a twang; for the good emperor and great gentleman of Rome was of the Methodists of his day and race.

And now to make the point at which I have been aiming. The perfectly straightforward person who should have said to Marmont, "I was uncommonly glad to get you beaten," would have done the next best to Wellington who had the inspiration of graceful speech; just as the perfectly straightforward person who should have taken Lee's sword and kept it, would have done the next best to Grant who had the inspiration of the truly graceful act. Lee would have given up his sword and preserved his dignity; Marmont might have laughed, his pride need not have suffered. Not to try to spare people's feelings is so much kinder than to try in a wrong way; and not to try to be a gentleman at all is so much more gentlemanly than to try and fail! So that this gift, or grace, or virtue, resides not so much

in conduct as in knowledge; not so much in refraining from the wrong, as in knowing the precisely right. A quality of exquisite aptitude marks out the gentlemanly act; without an element of wit, we can be only gentlemen by negatives.

V

More and more, as our knowledge widens, we have to reply to those who ask for a definition: "I can't give you that, but I will tell you a story." We cannot say what a thing will be, nor what it ought to be; but we can say what it has been, and how it came to be what it is: History instead of Definition. It is this which (if we continue teachable) will make short work of all political theories; it is on this we must fall back to explain our word, gentleman.

The life of our fathers was highly ceremonial; a man's steps were counted; his acts, his gestures were prescribed; marriage, sale, adoption, and not only legal contracts, but the simplest necessary movements, must be all conventionally ordered and performed to rule. Life was a rehearsed piece; and only those who had been drilled in the rehearsals could appear with decency in the performance. A gentile man, one of a dominant race, hereditary priest, hereditary leader, was, by the circumstances of his birth and education, versed in this symbolic etiquette. Whatever circumstance arose, he would be prepared to utter the sacramental word, to perform the ceremonial act. For every exigence of family or tribal life, peace or war, marriage or sacrifice, fortune or mishap, he stood easily waiting, like the well-graced actor for his cue. The clan that he guided would be safe from shame, it would be ensured from loss; for the man's attitude would be always becoming, his bargains legal, and his sacrifices pleasing to the gods. It is from this gentile man, the priest, the chief, the expert in legal forms and attitudes, the bulwark

and the ornament of his tribe, that our name of gentleman descends. So much of the sense still clings to it, it still points the man who, in every circumstance of life, knows what to do and how to do it gracefully; so much of its sense it has lost, for this grace and knowledge are no longer of value in practical affairs; so much of a new sense it has taken on, for as well as the nicest fitness, it now implies a punctual loyalty of word and act. And note the word loyalty; here is a parallel advance from the proficiency of the gentile man to the honour of the gentleman, and from the sense of legality to that of loyalty. With the decay of the ceremonial element in life, the gentleman has lost some of his prestige, I had nearly said some of his importance; and yet his part is the more difficult to play. It is hard to preserve the figures of a dance when many of our partners dance at random. It is easy to be a gentleman in a very stiff society, where much of our action is prescribed; it is hard indeed in a very free society where (as it seems) almost any word or act must come by inspiration. The rehearsed piece is at an end; we are now floundering through an impromptu charade. Far more of ceremonial remains (to be sure) traditional in the terms of our association, far more hereditary in the texture of brains, than is dreamed by the superficial; it is our fortress against many perils, the cement of states, the meeting ground of classes. But much of life comes up for the first time, unrehearsed, and must be acted on upon the instant. Knowledge there can here be none; the man must invent an attitude, he must be inspired with speech; and the most perfect gentleman is he who, in these irregular cases, acts and speaks with most aplomb and fitness. His tact simulates knowledge; to see him so easy and secure and graceful you would think he had been through it all before; you would think he was the gentile man of old, repeating for the thousandth time, upon some public business, the sacramental words and ceremonial gestures of his race.

Lastly, the club footman, so long as he is in his livery jacket, appears the perfect gentleman and visibly outshines the members; and the same man, in the public-house, among his equals, becomes perhaps plain and dull, perhaps even brutal. He has learned the one part of service perfectly; there he has knowledge, he shines in the prepared performance; outside of that he must rely on tact, and sometimes flounders sadly in the unrehearsed charade. The gentleman, again, may be put to open shame as he changes from one country, or from one rank of society to another. The footman was a gentleman only *ad hoc;* the other (at the most) *ad hæc;* and when he has got beyond his knowledge, he begins to flounder in the charade. Even so the gentile man was only gentile among those of his own gens and their subordinates and neighbours; in a distant city, he too was peregrine and inexpert, and must become the client of another, or find his bargains insecure and be excluded from the service of the gods.

TIME

TIME does not make its passage known to us by sensible and explicit signs; we waken to find it gone; something shakes a man's elbow, and he finds himself older by a week or a year. Exact chronometry, whether by the observation of the heavenly bodies, the sundial, the floral chronologue, or the homely, ticking clock, tells us of a fact which lies outside of man's experience; no man measures his season by these mechanical aids; and this is perhaps one of the plainest instances in which abstract truth is shown not as untrue, but as inappropriate to the personal case. We live in this world on particular conditions. Heat and cold by the thermometer, are not heat and cold to my hand; and an hour by the clock is an elastic period to the brooding or the festive spirit.

Time doesn't exist for us while we are children; we are unconscious of any progression, and live in a large place not measured out by hours; even meals and bedtime arrive in no fixed order and surprise us by their coming; the school hour is the first that strikes for us, 'tis the school bell that first begins to break up our existence into measured parts. Even then, the holidays come to us in great undivided wafts of a thousand hours or so upon the stretch; they are long like a whole life and the return of school-time looms before us certain but indeterminate, like the coming of death. When we are grown into the stripling, many concerns and affairs take hold of a man's mind, he must live, at least in intervals, by the clock and almanac; he must know the day of the week and month and carry a watch for consultation. But within all this the true current of his being has no concern for these.

A FRENCH LEGEND

AND THOUGHTS ON DEATH

ONE tale, whether it be legend or sober history, and although it is not connected with the district where we are, serves to enhance for the mind the grandeur of the forests of France, and secures us in the thought of our seclusion. When the young Charles Sixth hunted the stag in the great woods of Senlis, one was killed, having about its neck a collar of bronze and these words engraved upon the collar: " Cæsar mihi hoc donavit." (Cæsar gave me this.) It is no wonder if the imagination of the time was troubled by this occurrence, and men stood almost aghast to find themselves thus touch hands with forgotten ages. Even for us, it is scarcely with idle curiosity that we think of how many ages this stag had carried its free antlers up and down the wood, and how many summers and winters shone and snowed upon the imperial badge. And if the extent of solemn wood can thus safeguard a tall stag from the horns and the swift hounds of mighty hunters, sheltered in these, for years, solemn patriarchs—bald, dim with age, bleared and faded, and overgrown with strange mosses and lichens, terrible with their dull life of centuries, indifferent while the generations were succeeding one another, and angry multitudes surging and yelling, while kingdoms change hands—might not we also elude, for some great space of time, the clutch of the thing, White Death, who hunts us noiselessly from year to year? Might not we also play hide-and-seek in these far groves with all the pangs and trepidations of man's life, and elude the thing, White Death, who hunts us noiselessly from year to year?

For this is the desire of all in this; and even of those who have prepared themselves to welcome Death, as a child, after a long day's noisy pleasure at the fair, who had slipped away from his party and wandered, stunned and joyful, among the booths and barracks, gingerbread and shows, and beaten cymbals of the fair, darkness at last growing about him and weariness and a little fear beginning to take possession of his soul, might welcome the severe parent who comes to scold and lead him home.

THE DAY AFTER TO-MORROW

HISTORY is much decried; it is a tissue of errors, we are told, no doubt correctly; and rival historians expose each other's blunders with gratification. Yet the worst historian has a clearer view of the period he studies than the best of us can hope to form of that in which we live. The obscurest epoch is to-day; and that for a thousand reasons of inchoate tendency, conflicting report, and sheer mass and multiplicity of experience; but chiefly, perhaps, by reason of an insidious shifting of landmarks. Parties and ideas continually move, but not by measurable marches on a stable course; the political soil itself steals forth by imperceptible degrees, like a travelling glacier, carrying on its bosom not only political parties but their flag-posts and cantonments; so that what appears to be an eternal city founded on hills is but a flying island of Laputa. It is for this reason in particular that we are all becoming Socialists without knowing it; by which I would not in the least refer to the acute case of Mr. Hyndman and his horn-blowing supporters, sounding their trumps of a Sunday within the walls of our individualist Jericho, but to the stealthy change that has come over the spirit of Englishmen and English legislation. A little while ago, and we were still for liberty; "Crowd a few more thousands on the bench of Government," we seemed to cry; "keep her head direct on liberty, and we cannot help but come to port." This is over; *laissez-faire* declines in favour; our legislation grows authoritative, grows philanthropical, bristles with new duties and new penalties, and casts a spawn of inspectors, who now begin, note-book in hand, to darken the face of England. It may be right or wrong, we are not trying that; but

one thing it is beyond doubt: it is Socialism in action, and the strange thing is that we scarcely know it.

Liberty has served us a long while, and it may be time to seek new altars. Like all other principles, she has been proved to be self-exclusive in the long run. She has taken wages besides (like all other virtues) and dutifully served Mammon; so that many things we were accustomed to admire as the benefits of freedom and common to all were truly benefits of wealth, and took their value from our neighbours' poverty. A few shocks of logic, a few disclosures (in the journalistic phrase) of what the freedom of manufacturers, landlords, or shipowners may imply for operatives, tenants, or seamen, and we not unnaturally begin to turn to that other pole of hope, beneficent tyranny. Freedom, to be desirable involves kindness, wisdom, and all the virtues of the free; but the free man as we have seen him in action has been, as of yore, only the master of many helots; and the slaves are still ill fed, ill clad, ill taught, ill housed, insolently treated, and driven to their mines and workshops by the lash of famine. So much in other men's affairs, we have begun to see clearly; we have begun to despair of virtue in these other men, and from our seat in Parliament begin to discharge upon them, thick as arrows, the host of our inspectors. The landlord has long shaken his head over the manufacturer; those who do business on land have lost all trust in the virtues of the shipowner; the professions look askance upon the retail traders and have even started their co-operative stores to ruin them; and from out the smoke-wreaths of Birmingham a finger has begun to write upon the wall the condemnation of the landlord. Thus, piece by piece, do we condemn each other, and yet not perceive the conclusion, that our whole estate is somewhat damnable. Thus, piece by piece, each acting against his neighbour, each sawing away the branch on which some other interest is seated, do we apply in detail our Socialistic remedies, and yet not perceive that we are all labouring together to bring in Socialism at large. A

tendency so stupid and so selfish is like to prove invincible; and if Socialism be at all a practicable rule of life, there is every chance that our grandchildren will see the day and taste the pleasures of existence in something far liker an ant-heap than any previous human polity. And this not in the least because of the voice of Mr. Hyndman or the horns of his followers; but by the mere glacier movement of the political soil, bearing forward on its bosom, apparently undisturbed, the proud camps of Whig and Tory. If Mr. Hyndman were a man of keen humour, which is far from my conception of his character, he might rest from his troubling and look on: the walls of Jericho begin already to crumble and dissolve. That great servile war, the Armageddon of money and numbers, to which we look forward when young, becomes more and more unlikely, and we may rather look to see a peaceable and blindfold evolution, the work of dull men immersed in political tactics and dead to political results.

The principal scene of this comedy lies, of course, in the House of Commons; it is there, besides, that the details of this new evolution (if it proceed) will fall to be decided; so that the state of Parliament is not only diagnostic of the present but fatefully prophetic of the future. Well, we all know what Parliament is, and we are all ashamed of it. We may pardon it some faults, indeed, on the ground of Irish obstruction—a bitter trial, which it supports with notable good-humour. But the excuse is merely local; it cannot apply to similar bodies in America and France; and what are we to say of these? President Cleveland's letter may serve as a picture of the one; a glance at almost any paper will convince us of the weakness of the other. Decay appears to have seized on the organ of popular government in every land; and this just at the moment when we begin to bring to it, as to an oracle of justice, the whole skein of our private affairs to be unravelled, and ask it, like a new Messiah, to take upon itself our frailties and play for us the part that should be played by our own

virtues. For that, in few words, is the case. We cannot trust ourselves to behave with decency; we cannot trust our consciences; and the remedy proposed is to elect a round number of our neighbours, pretty much at random, and say to these: "Be ye our conscience; make laws so wise, and continue from year to year to administer them so wisely, that they shall save us from ourselves and make us righteous and happy, world without end. Amen." And who can look twice at the British Parliament and then seriously bring it such a task? I am not advancing this as an argument against Socialism; once again, nothing is further from my mind. There are great truths in Socialism, or no one, not even Mr. Hyndman, would be found to hold it; and if it came, and did one-tenth part of what it offers, I for one should make it welcome. But if it is to come, we may as well have some notion of what it will be like; and the first thing to grasp is that our new polity will be designed and administered (to put it courteously) with something short of inspiration. It will be made, or will grow, in a human parliament; and the one thing that will not very hugely change is human nature. The Anarchists think otherwise, from which it is only plain that they have not carried to the study of history the lamp of human sympathy.

Given, then, our new polity, with its new waggonload of laws, what head-marks must we look for in the life? We chafe a good deal at that excellent thing, the income-tax, because it brings into our affairs the prying fingers, and exposes us to the tart words, of the official. The official, in all degrees, is already something of a terror to many of us. I would not willingly have to do with even a police constable in any other spirit than that of kindness. I still remember in my dreams the eye-glass of a certain *attaché* at a certain embassy—an eye-glass that was a standing indignity to all on whom it looked; and my next most disagreeable remembrance is of a bracing, Republican postman in the city of San Francisco. I lived in that city among working-folk,

and what my neighbours accepted at the postman's hands—nay, what I took from him myself—it is still distasteful to recall. The bourgeois, residing in the upper parts of society, has but few opportunities of tasting this peculiar bowl; but about the income-tax, as I have said, or perhaps about a patent, or in the halls of an embassy at the hands of my friend of the eye-glass, he occasionally sets his lips to it; and he may thus imagine (if he has that faculty of imagination, without which most faculties are void) how it tastes to his poorer neighbours, who must drain it to the dregs. In every contact with authority, with their employer, with the police, with the School Board officer, in the hospital, or in the workhouse, they have equally the occasion to appreciate the light-hearted civility of the man in office; and as an experimentalist in several out-of-the-way provinces of life, I may say it has but to be felt to be appreciated. Well, this golden age of which we are speaking will be the golden age of officials. In all our concerns it will be their beloved duty to meddle, with what tact, with what obliging words, analogy will aid us to imagine. It is likely these gentlemen will be periodically elected; they will therefore have their turn of being underneath, which does not always sweeten men's conditions. The laws they will have to administer will be no clearer than those we know to-day, and the body which is to regulate their administration no wiser than the British Parliament. So that upon all hands we may look for a form of servitude most galling to the blood—servitude to many and changing masters —and for all the slights that accompany the rule of Jack in office. And if the Socialistic programme be carried out with the least fulness, we shall have lost a thing in most respects not much to be regretted, but, as a moderator of oppression, a thing nearly invaluable —the newspaper. For the independent journal is a creature of capital and competition; it stands and falls with millionaires and railway-bonds and all the abuses and glories of to-day; and as soon as the State has

fairly taken its bent to authority and philanthropy, and laid the least touch on private property, the days of the independent journal are numbered. State railways may be good things, and so may State bakeries; but a State newspaper will never be a very trenchant critic of the State officials.

But again, these officials would have no sinecure. Crime would perhaps be less, for some of the motives of crime we may suppose would pass away. But if Socialism were carried out with any fulness, there would be more contraventions. We see already new sins springing up like mustard—School Board sins, factory sins, Merchant Shipping Act sins—none of which I would be thought to except against in particular, but all of which, taken together, show us that Socialism can be a hard master even in the beginning. If it go on to such heights as we hear proposed and lauded, if it come actually to its ideal of the ant-heap, ruled with iron justice, the number of new contraventions will be out of all proportions multiplied. Take the case of work alone. Man is an idle animal. He is at least as intelligent as the ant; but generations of advisers have in vain recommended him the ant's example. Of those who are found truly indefatigable in business, some are misers; some are the practisers of delightful industries, like gardening; some are students, artists, inventors, or discoverers, men lured forward by successive hopes; and the rest are those who live by games of skill or hazard—financiers, billiard-players, gamblers, and the like. But in unloved toils, even under the prick of necessity, no man is continually sedulous. Once eliminate the fear of starvation, once eliminate or bound the hope of riches, and we shall see plenty of skulking and malingering. Society will then be something not wholly unlike a cotton plantation in the old days; with cheerful, careless, demoralised slaves, with elected overseers, and, instead of the planter, a chaotic popular assembly. If the blood be purposeful and the soil strong, such a plantation may succeed, and be, indeed, a busy ant-heap, with full

granaries and long hours of leisure. But even then I think the whip will be in the overseer's hand, and not in vain. For, when it comes to be a question of each man doing his own share or the rest doing more, prettiness of sentiment will be forgotten. To dock the skulker's food is not enough; many will rather eat haws and starve on petty pilferings than put their shoulder to the wheel for one hour daily. For such as these, then, the whip will be in the overseer's hand; and his own sense of justice, and the superintendence of a chaotic popular assembly will be the only checks on its employment. Now, you may be an industrious man and a good citizen, and yet not love, nor yet be loved by Dr. Fell the inspector. It is admitted by private soldiers that the disfavour of a sergeant is an evil not to be combated; offend the sergeant, they say, and in a brief while you will either be disgraced or have deserted. And the sergeant can no longer appeal to the lash. But if these things go on, we shall see, or our sons shall see, what it is to have offended an inspector.

This for the unfortunate. But with the fortunate also, even those whom the inspector loves, it may not be altogether well. It is concluded that in such a state of society, supposing it to be financially sound, the level of comfort will be high. It does not follow: there are strange depths of idleness in man, a too-easily-got sufficiency, as in the case of the sago-eaters, often quenching the desire for all besides; and it is possible that the men of the richest ant-heaps may sink even into squalor. But suppose they do not; suppose our tricksy instrument of human nature, when we play upon it this new tune, should respond kindly; suppose no one to be damped and none exasperated by the new conditions, the whole enterprise to be financially sound—a vaulting supposition—and all the inhabitants to dwell together in a golden mean of comfort: we have yet to ask ourselves if this be what man desire, or if it be what man will even deign to accept for a continuance. It is certain that man loves to eat; it is not certain that he loves

that only or that best. He is supposed to love comfort; it is not a love, at least, that he is faithful to. He is supposed to love happiness; it is my contention that he rather loves excitement. Danger, enterprise, hope, the novel, the aleatory, are dearer to man than regular meals. He does not think so when he is hungry, but he thinks so again as soon as he is fed; and on the hypothesis of a successful ant-heap, he would never go hungry. It would be always after dinner in that society, as, in the land of the Lotus-eaters, it was always afternoon; and food, which, when we have it not, seems all-important, drops in our esteem, as soon as we have it, to a mere prerequisite of living.

That for which man lives is not the same thing for all individuals nor in all ages; yet it has a common base; what he seeks and what he must have is that which will seize and hold his attention. Regular meals and weatherproof lodgings will not do this long. Play in its wide sense, as the artificial induction of sensation, including all games and all arts, will, indeed, go far to keep him conscious of himself; but in the end he wearies for realities. Study or experiment, to some rare natures, is the unbroken pastime of a life. These are enviable natures; people shut in the house by sickness often bitterly envy them; but the commoner man cannot continue to exist upon such altitudes; his feet itch for physical adventure; his blood boils for physical dangers, pleasures, and triumphs; his fancy, the looker after new things, cannot continue to look for them in books and crucibles, but must seek them on the breathing stage of life. Pinches, buffets, the glow of hope, the shock of disappointment, furious contention with obstacles: these are the true elixir for all vital spirits, these are what they seek alike in their romantic enterprises and their unromantic dissipations. When they are taken in some pinch closer than the common, they cry, "Catch me here again!" and sure enough you catch them there again—perhaps before the week is out. It is as old as *Robinson Crusoe;* as old as man. Our race

has not been strained for all these ages through that sieve of dangers that we call Natural Selection, to sit down with patience in the tedium of safety; the voices of its fathers call it forth. Already in our society as it exists, the bourgeois is too much cottoned about for any zest in living; he sits in his parlour out of reach of any danger, often out of reach of any vicissitudes but one of health; and there he yawns. If the people in the next villa took pot-shots at him, he might be killed indeed, but so long as he escaped he would find his blood oxygenated and his views of the world brighter. If Mr. Mallock, on his way to the publishers, should have his skirts pinned to the wall by a javelin, it would not occur to him—at least for several hours—to ask if life were worth living; and if such peril were a daily matter, he would ask it nevermore; he would have other things to think about, he would be living indeed—not lying in a box with cotton, safe, but immeasurably dull. The aleatory, whether it touch life, or fortune, or renown—whether we explore Africa or only toss for halfpence—that is what I conceive men to love best, and that is what we are seeking to exclude from men's existences. Of all forms of the aleatory, that which most commonly attends our working-men—the danger of misery from want of work—is the least inspiriting; it does not whip the blood, it does not evoke the glory of contest; it is tragic, but it is passive; and yet, in so far as it is aleatory, and a peril sensibly touching them, it does truly season the men's lives. Of those who fail, I do not speak—despair should be sacred; but to those who even modestly succeed, the changes of their life bring interest: a job found, a shilling saved, a dainty earned, all these are wells of pleasure springing afresh for the successful poor; and it is not from these but from the villa-dweller that we hear complaints of the unworthiness of life. Much, then, as the average of the proletariat would gain in this new state of life, they would also lose a certain something, which would not be missed in the beginning, but would be missed progressively, and

progressively lamented. Soon there would be a looking back: there would be tales of the old world humming in young men's ears, tales of the tramp and the pedlar, and the hopeful emigrant. And in the stall-fed life of the successful ant-heap—with its regular meals, regular duties, regular pleasures, an even course of life, and fear excluded—the vicissitudes, delights, and havens of to-day will seem of epic breadth. This may seem a shallow observation; but the springs by which men are moved lie much on the surface. Bread, I believe, has always been considered first, but the circus comes close upon its heels. Bread we suppose to be given amply; the cry for circuses will be the louder, and if the life of our descendants be such as we have conceived, there are two beloved pleasures on which they will be likely to fall back: the pleasures of intrigue and of sedition.

In all this I have supposed the ant-heap to be financially sound. I am no economist, only a writer of fiction; but even as such, I know one thing that bears on the economic question—I know the imperfection of man's faculty for business. The Anarchists, who count some rugged elements of common sense among what seem to me their tragic errors, have said upon this matter all that I could wish to say, and condemned beforehand great economical polities. So far it is obvious that they are right; they may be right also in predicting a period of communal independence, and they may even be right in thinking that desirable. But the rise of communes is none the less the end of economic equality just when we were told it was beginning. Communes will not be all equal in extent, nor in quality of soil, nor in growth of population; nor will the surplus produce of all be equally marketable. It will be the old story of competing interests, only with a new unit; and, as it appears to me, a new, inevitable danger. For the merchant and the manufacturer, in this new world, will be a sovereign commune; it is a sovereign power that will see its crops undersold and its manufactures worsted in the market. And all the more dangerous

that the sovereign power should be small. Great powers are slow to stir; national affronts, even with the aid of newspapers, filter slowly into popular consciousness; national losses are so unequally shared that one part of the population will be counting its gains while another sits by a cold hearth. But in the sovereign commune all will be centralised and sensitive. When jealousy springs up, when (let us say) the commune of Poole has overreached the commune of Dorchester, irritation will run like quicksilver throughout the body politic; each man in Dorchester will have to suffer directly in his diet and his dress; even the secretary, who drafts the official correspondence, will sit down to his task embittered, as a man who has dined ill and may expect to dine worse; and thus a business difference between communes will take on much the same colour as a dispute between diggers in the lawless West, and will lead as directly to the arbitrament of blows. So that the establishment of the communal system will not only reintroduce all the injustices and heartburnings of economic inequality, but will, in all human likelihood, inaugurate a world of hedge-row warfare. Dorchester will march on Poole, Sherborne on Dorchester, Wimborne on both; the waggons will be fired on as they follow the highway, the trains wrecked on the lines, the ploughman will go armed into the field of tillage; and if we have not a return of ballad literature, the local press at least will celebrate in a high vein the victory of Cerne Abbas or the reverse of Toller Porcorum. At least this will not be dull; when I was younger, I could have welcomed such a world with relief; but it is the New-Old with a vengeance, and irresistibly suggests the growth of military powers and the foundation of new empires.

AN APPEAL TO THE CLERGY OF THE CHURCH OF SCOTLAND

WITH A NOTE FOR THE LAITY

"Had I a strong voice, as it is the weakest alive, yea, could I lift it up as a trumpet, I would sound a retreat from our unnatural contentions, and irreligious strivings for religion."—ARCHBISHOP LEIGHTON, 1669.

GENTLEMEN,—The position of the Church of Scotland is now one of considerable difficulty; not only the credit of the Church, not only the credit of Christianity, but to some extent also that of the national character, is at stake. You have just gained a great victory, in spite of an opposition neither very logical nor very generous; you have succeeded in effecting, by quiet constitutional processes, a great reform, which brings your Church somewhat nearer in character to what is required by your Dissenting brethren. It remains to be seen whether you can prove yourselves as generous as you have been wise and patient. And the position, as I say, is one of difficulty. Many, doubtless, left the Church for a reason which is now removed; many have joined other sects who would rather have joined themselves with you, had you been then as you now are; and for these you are bound to render as easy as may be the way of reconciliation, and show, by some notable action, the reality of your own desire for Peace. But I am not unaware that there are others, and those possibly a majority, who hold very different opinions—who regard the old quarrel as still competent, or have found some new reason for dissent; and from these the Church, if she makes such an advance as she ought to make, in all loyalty and charity, may chance to meet

that most sensible of insults—ridicule, in return for an honest offer of reconciliation. I am not unaware, also, that there is yet another ground of difficulty; and that those even who would be most ready to hold the cause of offence as now removed will find it hard to forget the past—will continue to think themselves unjustly used—will not be willing to come back, as though they were repentant offenders, among those who delayed the reform and quietly enjoyed their benefices, while they bore the heat and burthen of the day in a voluntary exile for the Truth's sake.

In view of so many elements of difficulty, no intelligent person can be free from apprehension for the result; and you, gentlemen, may be perhaps more ready now to receive advice, to hear and weigh the opinion of one who is free, because he writes without name, than you would be at any juncture less critical. There is now a hope, at least, that some term may be put to our more clamorous dissensions. Those who are at all open to a feeling of national disgrace look eagerly forward to such a possibility; they have been witnesses already too long to the strife that has divided this small corner of Christendom; and they cannot remember without shame that there has been as much noise, as much recrimination, as much severance of friends, about mere logical abstractions in our remote island, as would have sufficed for the great dogmatic battles of the Continent. It would be difficult to exaggerate the pity that fills the heart at such a reflection; at the thought of how this neck of barren hills between two inclement seaways has echoed for three centuries with the uproar of sectarian battle; of how the east wind has carried out the sound of our shrill disputations into the desolate Atlantic, and the west wind has borne it over the German Ocean, as though it would make all Enrope privy to how well we Scottish brethren abide together in unity. It is not a bright page in the annals of a small country: it is not a pleasant commentary on the Christianity that we profess; there is something in it pitiful, as I have said, for

the pitiful man, but bitterly humorous for others. How much time we have lost, how much of the precious energy and patience of good men we have exhausted, on these trivial quarrels, it would be nauseous to consider; we know too much already when we know the facts in block; we know enough to make us hide our heads for shame, and grasp gladly at any present humiliation, if it would ensure a little more quiet, a little more charity, a little more brotherly love in the distant future.

And it is with this before your eyes that, as I feel certain, you are now addressing yourselves to the consideration of this important crisis. It is with a sense of the blackness of this discredit upon the national character and national Christianity that not you alone but many of other Churches are now setting themselves to square their future course with the exigencies of the new position of sects; and it is with you that the responsibility remains. The obligation lies ever on the victor; and just so surely as you have succeeded in the face of captious opposition in carrying forth the substance of a reform of which others had despaired, just as surely does it lie upon you as a duty to take such steps as shall make that reform available, not to you only, but to all your brethren who will consent to profit by it; not only to all the clergy, but to the cause of decency and peace, throughout your native land. It is earnestly hoped that you may show yourselves worthy of a great opportunity, and do more for the public minds by the example of one act of generosity and humility than you could do by an infinite series of sermons.

Without doubt, it is your intention, on the earliest public opportunity, to make some advance. Without doubt, it is your purpose to improve the advantage you have gained, and to press upon those who quitted your communion some thirty years ago your great desire to be once more united to them. This, at least, will find a place in the most unfriendly programme you can entertain; and if there are any in the Free Church (as I doubt not there are some) who seceded, not so much

from any dislike to the just supremacy of the law, as from a belief that the law in these ecclesiastical matters was applied unjustly, I know well that you will be most eager to receive them back again; I know well that you will not let any petty vanity, any scruple of worldly dignity, stand between them and their honourable return. If therefore, there were no more to be done than to display to these voluntary exiles the deep sense of your respect for their position, this appeal would be unnecessary, and you might be left to the guidance of your own good feeling.

But it seems to me that there is need of something more, it seems to me, and I think that it will seem to you also, that you must go even further if you would be equal to the importance of the situation. If there are any among the Dissenters whose consciences are so far satisfied with the provisions of the recent Act that they could now return to your communion, to such, it must not be forgotten, you stand in a position of great delicacy. The conduct of these men you have so far justified; you have tacitly admitted that there was some ground for dissatisfaction with the former condition of the Church; and though you may still judge those to have been over-scrupulous who were moved by this imperfection to secede, instead of waiting patiently with you until it could be remedied by peaceful means, you must not forget that it is the strong stomach, according to Saint Paul, that is to consider the weak, and should come forward to meet these brethren with something better than compliments upon your lips. Observe, I speak only of those who would now see their way back to your communion with a clear conscience; it is their conduct, and their conduct alone, that you have justified, and therefore it is only for them that your special generosity is here solicited. But towards them, if there are any such, your countrymen would desire to see you behave with all consideration. I do not pretend to lay before you any definite scheme of action; I wish only to let you understand what thoughts are busy in the heads

of some outside your councils, so that you may take this also into consideration when you come to decide. And this, roughly, is how it appears to these: These good men have exposed themselves to the chance of hardship for the sake of their scruples, whilst you, being of a stronger stomach, continued to enjoy the security of national endowments. Some of you occupy the very livings which they resigned for conscience sake. To others preferment has fallen which would have fallen to them had they been still eligible. If, then, any of them are now content to return, you are bound, if not in justice, then in honour, to do all that you can to testify your respect for brave conviction, and to repair to them such losses as they may have suffered, whether for their first secession or their second. You owe a special duty, not only to the courage that left the Church, but to the wisdom and moderation that now returns to it. And your sense of this duty will find a vent not only in word but in action. You will facilitate their return not only by considerate and brotherly language, but by pecuniary aid; you will seek, by some new endowment scheme, to preserve for them their ecclesiastical status. That they have no claim will be their strongest claim on your consideration. Many of you, if not all, will set apart some share out of your slender livings for their assistance and support; you will give them what you can afford; and you will say to them, as you do so, what I dare say to you, that what you give is theirs—not only in honour but in justice.

For you know that the justice which should rule the dealings of Christians, how much more of Christian ministers, is not as the justice of courts of law or equity; and those who profess the morality of Jesus Christ have abjured, in that profession, all that can be urged by policy or worldly prudence. From them we can accept no half-hearted and calculating generosity; they must make haste to be liberal; they must catch with eagerness at all opportunities of service, and the mere whisper of an obligation should be to them more

potent than the decree of a court to others who make profession of a less stringent code. And remember that it lies with you to show to the world that Christianity is something more than a verbal system. In the lapse of generations men grow weary of unsupported precept. They may wait long, and keep long in memory the bright doings of former days, but they will weary at the last; they will begin to trouble you for your credentials; if you cannot give them miracles, they will demand virtue; if you cannot heal the sick, they will call upon you for some practice of the Christian ethics. Thus people will knock often at a door if only it be opened to them now and again; but if the door remains closed too long, they will judge the house uninhabited and go elsewhere. And thus it is that a season of persecution, constantly endured, revives the fainting confidence of the people, and some centuries of prosperity may prepare a Church for ruin. You have here at your hand an opportunity to do more for the credit of your Christianity than ever you could do by visions, miracles, or prophecies. A sacrifice such as this would be better worth, as I said before, than many sermons; and there is a disposition in mankind that would ennoble it beyond much that is more ostentatious; for men, whether lay or clerical, suffer better the flame of the stake than a daily inconvenience or a pointed sneer, and will not readily be martyred without some external circumstance and a concourse looking on. And you need not fear that your virtue will be thrown away; the people of Scotland will be quick to understand, in default of visible fire and halter, that you have done a brave action for Christianity and the national weal; and if they are spared in the future any of the present ignoble jealousy of sect against sect, they will not forget that to that end you gave of your household comfort and stinted your children. Even if you fail—ay, and even if there were not found one to profit by your invitation—your virtue would still have its own reward. Your predecessors gave their lives for ends not always the most Christian;

they were tempted, and slain with the sword; they wandered in deserts and in mountains, in caves and in dens of the earth. But your action will not be less illustrious; what you may have to suffer may be a small thing if the world will, but it will have been suffered for the cause of peace and brotherly love.

I have said that the people of Scotland will be quick to appreciate what you do. You know well that they will be quick also to follow your example. But the sign should come from you. It is more seemly that you should lead than follow in this matter. Your predecessors gave the word from their free pulpits which was to brace men for sectarian strife: it would be a pleasant sequel if the word came from you that was to bid them bury all jealousy, and forget the ugly and contentious past in a good hope of peace to come.

What is said in these few pages may be objected to as vague; it is no more vague than the position seemed to me to demand. Each man must judge for himself what it behoves him to do at this juncture, and the whole Church for herself. All that is intended in this appeal is to begin, in a tone of dignity and disinterestedness, the consideration of the question; for when such matters are much pulled about in public prints, and have been often discussed from many different, and not always from very high, points of view, there is ever a tendency that the decision of the parties may contract some taint of meanness from the spirit of their critics. All that is desired is to press upon you, as ministers of the Church of Scotland, some sense of the high expectation with which your country looks to you at this time; and how many reasons there are that you should show an example of signal disinterestedness and zeal in the encouragement that you give to returning brethren. For, first, it lies with you to clear the Church from the discredit of our miserable contentions; and surely you can never have a fairer opportunity to improve her claim to the style of a peacemaker. Again, it lies with you, as I have said, to take the first step, and prove your own

true ardour for an honourable union; and how else are you to prove it? It lies with you, moreover, to justify in the eyes of the world the time you have been enjoying your benefices, while these others have voluntarily shut themselves out from all participation in their convenience; and how else are you to convince the world that there was not something of selfishness in your motives? It lies with you, lastly, to keep your example unspotted before your congregations; and I do not know how better you are to do that.

It is never a thankful office to offer advice; and advice is the more unpalatable, not only from the difficulty of the service recommended, but often from its very obviousness. We are fired with anger against those who make themselves the spokesmen of plain obligations; for they seem to insult us as they advise. In the present case I should have feared to waken some such feeling, had it not been that I was addressing myself to a body of special men on a very special occasion. I know too much of the history of ideas to imagine that the sentiments advocated in this appeal are peculiar to me and a few others. I am confident that your own minds are already busy with similar reflections. But I know at the same time how difficult it is for one man to speak to another in such a matter; how he is withheld by all manner of personal considerations, and dare not propose what he has nearest his heart, because the other has a larger family or a smaller stipend, or is older, more venerable, and more conscientious than himself; and it is in view of this that I have determined to profit by the freedom of an anonymous writer, and give utterance to what many of you would have uttered already, had they been (as I am) apart from the battle. It is easy to be virtuous when one's own convenience is not affected; and it is no shame to any man to follow the advice of an outsider who owns that, while he sees which is the better part, he might not have the courage to profit himself by his opinion.

[NOTE FOR THE LAITY]

The foregoing pages have been in type since the beginning of last September. I have been advised to give them to the public; and it is only necessary to add that nothing of all that has taken place since they were written has made me modify an opinion or so much as change a word. The question is not one that can be altered by circumstances.

I need not tell the laity that with them this matter ultimately rests. Whether we regard it as a question of mere expense or as a question of good feeling against ill feeling, the solution must come from the Church members. The lay purse is the long one; and if the lay opinion does not speak from so high a place, it speaks all the week through and with innumerable voices. Trumpets and captains are all very well in their way; but if the trumpets were ever so clear, and the captains as bold as lions, it is still the army that must take the fort.

The laymen of the Church have here a question before them, on the answering of which, as I still think, many others attend. If the Established Church could throw off its lethargy, and give the Dissenters some speaking token of its zeal for union, I still think that union, to some extent, would be the result. There is a motion tabled (as I suppose all know) for the next meeting of the General Assembly; but something more than motions must be tabled, and something more must be given than votes. It lies practically with the laymen, by a new endowment scheme, to put the Church right with the world in two ways so that those who left it more than thirty years ago, and who may now be willing to return, shall lose neither in money nor in ecclesiastical status. At the outside, what will they have to do? They will have to do for (say) ten years what the laymen of the Free Church have done cheerfully ever since 1843.

February 12, 1875.

EDINBURGH:
PICTURESQUE NOTES

This work consists of a series of contributions which originally appeared in *The Portfolio,* running from June to December, 1878. It was published as a book in 1879, with etchings by A. Brunet-Debaines, a distinguished French artist who was then living in England.

"'T is a kind of book nobody would ever care to read; but none of the young men could have done it better than I have, which is always a consideration," wrote Stevenson to his mother in September, 1878.

EDINBURGH: PICTURESQUE NOTES

I

INTRODUCTORY

THE ancient and famous metropolis of the North sits overlooking a windy estuary from the slope and summit of three hills. No situation could be more commanding for the head city of a kingdom; none better chosen for noble prospects. From her tall precipice and terraced gardens she looks far and wide on the sea and broad champaigns. To the east you may catch at sunset the spark of the May lighthouse, where the Firth expands into the German Ocean; and away to the west, over all the carse of Stirling, you can see the first snows upon Ben Ledi.

But Edinburgh pays cruelly for her high seat in one of the vilest climates under heaven. She is liable to be beaten upon by all the winds that blow, to be drenched with rain, to be buried in cold sea fogs out of the east, and powdered with the snow as it comes flying southward from the Highland hills. The weather is raw and boisterous in winter, shifty and ungenial in summer, and a downright meteorological purgatory in the spring. The delicate die early, and I, as a survivor, among bleak winds and plumping rain, have been sometimes tempted to envy them their fate. For all who love shelter and the blessings of the sun, who hate dark weather and perpetual tilting against squalls, there could scarcely be found a more unhomely and harassing place of resi-

dence. Many such aspire angrily after that Somewhere-else of the imagination, where all troubles are supposed to end. They lean over the great bridge which joins the New Town with the Old—that windiest spot, or high altar, in this northern temple of the winds—and watch the trains smoking out from under them and vanishing into the tunnel on a voyage to brighter skies. Happy the passengers who shake off the dust of Edinburgh, and have heard for the last time the cry of the east wind among her chimney-tops! And yet the place establishes an interest in people's hearts; go where they will, they find no city of the same distinction; go where they will, they take a pride in their old home.

Venice, it has been said, differs from all other cities in the sentiment which she inspires. The rest may have admirers; she only, a famous fair one, counts lovers in her train. And indeed, even by her kindest friends, Edinburgh is not considered in a similar sense. These like her for many reasons, not any one of which is satisfactory in itself. They like her whimsically, if you will, and somewhat as a virtuoso dotes upon his cabinet. Her attraction is romantic in the narrowest meaning of the term. Beautiful as she is, she is not so much beautiful as interesting. She is pre-eminently Gothic, and all the more so since she has set herself off with some Greek airs, and erected classic temples on her crags. In a word, and above all, she is a curiosity.

The Palace of Holyrood has been left aside in the growth of Edinburgh; and stands grey and silent in a workman's quarter and among breweries and gas works. It is a house of many memories. Great people of yore, kings and queens, buffoons and grave ambassadors, played their stately farce for centuries in Holyrood. Wars have been plotted, dancing has lasted deep into the night, murder has been done in its chambers. There Prince Charlie held his phantom levées, and in a very gallant manner represented a fallen dynasty for some hours. Now, all these things of clay are mingled with the dust, the king's crown itself is shown for sixpence

to the vulgar; but the stone palace has outlived these changes.

For fifty weeks together, it is no more than a show for tourists and a museum of old furniture; but on the fifty-first, behold the palace re-awakened and mimicking its past.

The Lord Commissioner, a kind of stage sovereign, sits among stage courtiers; a coach and six and clattering escort come and go before the gate; at night, the windows are lighted up, and its near neighbours, the workmen, may dance in their own houses to the palace music. And in this the palace is typical. There is a spark among the embers; from time to time the old volcano smokes. Edinburgh has but partly abdicated, and still wears, in parody, her metropolitan trappings. Half a capital and half a country town, the whole city leads a double existence; it has long trances of the one and flashes of the other; like the king of the Black Isles, it is half-alive and half a monumental marble. There are armed men and cannon in the citadel overhead; you may see the troops marshalled on the high parade; and at night after the early winter evenfall, and in the morning before the laggard winter dawn, the wind carries abroad over Edinburgh the sound of drums and bugles. Grave judges sit bewigged in what was once the scene of imperial deliberations.

Close by in the High Street perhaps the trumpets may sound about the stroke of noon; and you see a troop of citizens in tawdry masquerade; tabard above, heather-mixture trouser below, and the men themselves trudging in the mud among unsympathetic bystanders. The grooms of a well-appointed circus tread the streets with a better presence. And yet these are the Heralds and Pursuivants of Scotland, who are about to proclaim a new law of the United Kingdom before two score boys, and thieves, and hackney-coachmen. Meanwhile every hour the bell of the University rings out over the hum of the streets, and every hour a double tide of students, coming and going, fills the deep archways.

And lastly, one night in the spring-time—or say one morning rather, at the peep of day—late folk may hear the voices of many men singing a psalm in unison from a church on one side of the old High Street; and a little after, or perhaps a little before, the sound of many men singing a psalm in unison from another church on the opposite side of the way. There will be something in the words about the dew of Hermon and how goodly it is to see brethren dwelling together in unity. And the late folk will tell themselves that all this singing denotes the conclusion of two yearly ecclesiastical parliaments—the parliaments of Churches which are brothers in many admirable virtues, but not specially like brothers in this particular of a tolerant and peaceful life.

Again, meditative people will find a charm in a certain consonancy between the aspect of the city and its odd and stirring history. Few places, if any, offer a more barbaric display of contrasts to the eye. In the very midst stands one of the most satisfactory crags in nature—a Bass Rock upon dry land rooted in a garden, shaken by passing trains, carrying a crown of battlements and turrets, and describing its warlike shadow over the liveliest and brightest thoroughfare of the new town. From their smoky beehives, ten stories high, the unwashed look down upon the open squares and gardens of the wealthy; and gay people sunning themselves along Princes Street, with its mile of commercial palaces all beflagged upon some great occasion, see, across a gardened valley set with statues, where the washings of the old town flutter in the breeze at its high windows. And then, upon all sides, what a clashing of architecture! In this one valley, where the life of the town goes most busily forward, there may be seen, shown one above and behind another by the accidents of the ground, buildings in almost every style upon the globe. Egyptian and Greek temples, Venetian palaces and Gothic spires, are huddled one over another in a most admired disorder; while, above all, the brute mass of

the Castle and the summit of Arthur's Seat look down upon these imitations with a becoming dignity, as the works of Nature may look down upon the monuments of Art. But Nature is a more indiscriminate patroness than we imagine, and in no way frightened of a strong effect. The birds roost as willingly among the Corinthian capitals as in the crannies of the crag; the same atmosphere and daylight clothe the eternal rock and yesterday's imitation portico; and as the soft northern sunshine throws out everything into a glorified distinctness—or easterly mists, coming up with the blue evening, fuse all these incongruous features into one, and the lamps begin to glitter along the street, and faint lights to burn in the high windows across the valley—the feeling grows upon you that this also is a piece of nature in the most intimate sense; that this profusion of eccentricities, this dream in masonry and living rock is not a drop-scene in a theatre, but a city in the world of everyday reality, connected by railway and telegraph-wire with all the capitals of Europe, and inhabited by citizens of the familiar type, who keep ledgers, and attend church, and have sold their immortal portion to a daily paper. By all the canons of romance, the place demands to be half-deserted and leaning towards decay; birds we might admit in profusion, the play of the sun and winds, and a few gypsies encamped in the chief thoroughfare; but these citizens, with their cabs and tramways, their trains and posters, are altogether out of key. Chartered tourists, they make free with historic localities, and rear their young among the most picturesque sites with a grand human indifference. To see them thronging by, in their neat clothes and conscious moral rectitude, and with a little air of possession that verges on the absurd, is not the least striking feature of the place.*

* These sentences have, I hear, given offence in my native town, and a proportionable pleasure to our rivals of Glasgow. I confess the news caused me both pain and merriment. May I remark, as a balm for wounded fellow-townsmen, that there is

And the story of the town is as eccentric as its appearance. For centuries it was a capital thatched with heather, and more than once, in the evil days of English invasion, it has gone up in flame to heaven, a beacon to ships at sea. It was the jousting-ground of jealous nobles, not only on Greenside or by the King's Stables, where set tournaments were fought to the sound of trumpets and under the authority of the royal presence, but in every alley where there was room to cross swords, and in the main street, where popular tumult under the Blue Blanket alternated with the brawls of outlandish clansmen and retainers. Down in the palace John Knox reproved his queen in the accents of modern democracy. In the town, in one of those little shops plastered like so many swallows' nests among the buttresses of the old Cathedral, that familiar autocrat, James VI., would gladly share a bottle of wine with George Heriot the goldsmith. Up on the Pentland Hills, that so quietly look down on the Castle with the city lying in waves around it, those mad and dismal fanatics, the Sweet Singers, haggard from long exposure on the moors, sat day and night with "tearful psalms" to see Edinburgh consumed with fire from heaven, like another Sodom or Gomorrah. There, in the Grassmarket, stiff-necked, covenanting heroes offered up the often unnecessary, but not less honourable, sacrifice of their lives, and bade eloquent farewell to sun, moon, and stars, and earthly friendships, or died silent to the roll

nothing deadly in my accusations? Small blame to them if they keep ledgers: 'tis an excellent business habit. Churchgoing is not, that ever I heard, a subject of reproach; decency of linen is a mark of prosperous affairs, and conscious moral rectitude one of the tokens of good living. It is not their fault if the city calls for something more specious by way of inhabitants. A man in a frock-coat looks out of place upon an Alp or Pyramid, although he has the virtues of a Peabody and the talents of a Bentham. And let them console themselves—they do as well as anybody else; the population of (let us say) Chicago would cut quite as rueful a figure on the same romantic stage. To the Glasgow people I would say only one word, but that is of gold: *I have not yet written a book about Glasgow.*

of drums. Down by yon outlet rode Grahame of Claverhouse and his thirty dragoons, with the town beating to arms behind their horses' tails—a sorry handful thus riding for their lives, but with a man at the head who was to return in a different temper, make a dash that staggered Scotland to the heart, and die happily in the thick of fight. There Aikenhead was hanged for a piece of boyish incredulity; there, a few years afterwards, David Hume ruined Philosophy and Faith, an undisturbed and well-reputed citizen; and thither, in yet a few years more, Burns came from the plough-tail, as to an academy of gilt unbelief and artificial letters. There, when the great exodus was made across the valley, and the new town began to spread abroad its draughty parallelograms and rear its long frontage on the opposing hill, there was such a flitting, such a change of domicile and dweller, as was never excelled in the history of cities: the cobbler succeeded the earl; the beggar ensconced himself by the judge's chimney; what had been a palace was used as a pauper refuge; and great mansions were so parcelled out among the least and lowest in society, that the hearthstone of the old proprietor was thought large enough to be partitioned off into a bedroom by the new.

II

OLD TOWN: THE LANDS

THE Old Town, it is pretended, is the chief characteristic, and, from a picturesque point of view, the liver-wing of Edinburgh. It is one of the most common forms of depreciation to throw cold water on the whole by adroit over-commendation of a part, since everything worth judging, whether it be a man, a work of art, or only a fine city, must be judged upon it merits as a whole. The Old Town depends for much of its effect on the new quarters that lie around it, on the sufficiency of its situation, and on the hills that back it up. If you were to set it somewhere else by itself, it would look remarkedly like Stirling in a bolder and loftier edition. The point is to see this embellished Stirling planted in the midst of a large, active, and fantastic modern city; for there the two react in a picturesque sense, and the one is the making of the other.

The Old Town occupies a sloping ridge or trail of diluvial matter, protected, in some subsidence of the waters, by the Castle cliffs which fortify it to the west. On the one side of it and the other the new towns of the south and of the north occupy their lower, broader, and more gentle hill-tops. Thus, the quarter of the Castle overtops the whole city and keeps an open view to sea and land. It dominates for miles on every side; and people on the decks of ships, or ploughing in quiet country places over in Fife, can see the banner on the Castle battlements, and the smoke of the Old Town blowing abroad over the subjacent country. A city that is set upon a hill. It was, I suppose, from this distant aspect that she got her nickname of *Auld Reekie*. Per-

haps it was given her by people who had never crossed her doors: day after day, from their various rustic Pisgahs, they had seen the pile of building on the hill-top, and the long plume of smoke over the plain; so it appeared to them; so it had appeared to their fathers tilling the same field; and as that was all they knew of the place, it could be all expressed in these two words.

Indeed, even on a nearer view, the Old Town is properly smoked; and though it is well washed with rain all the year round, it has a grim and sooty aspect among its younger suburbs. In grew, under the law that regulates the growth of walled cities in precarious situations, not in extent, but in height and density. Public buildings were forced, wherever there was room for them, into the midst of thoroughfares; thoroughfares were diminished into lanes; houses sprang up story after story, neighbour mounting upon neighbour's shoulder, as in some Black Hole of Calcutta, until the population slept fourteen or fifteen deep in a vertical direction. The tallest of these *lands*, as they are locally termed, have long since been burnt out; but to this day it is not uncommon to see eight or ten windows at a flight; and the cliff of building which hangs imminent over Waverley Bridge would still put many natural precipices to shame. The cellars are already high above the gazer's head, planted on the steep hillside; as for the garret, all the furniture may be in the pawnshop, but it commands a famous prospect to the Highland hills. The poor man may roost up there in the centre of Edinburgh, and yet have a peep of the green country from his windows; he shall see the quarters of the well-to-do fathoms underneath, with their broad squares and gardens; he shall have nothing overhead but a few spires, the stone top-gallants of the city; and perhaps the wind may reach him with a rustic pureness, and bring a smack of the sea, or of flowering lilacs in the spring.

It is almost the correct literary sentiment to deplore the revolutionary improvements of Mr. Chambers and

his following. It is easy to be a conservator of the discomforts of others; indeed, it is only our good qualities we find it irksome to conserve. Assuredly, in driving streets through the black labyrinth, a few curious old corners have been swept away, and some associations turned out of house and home. But what slices of sunlight, what breaths of clean air, have been let in! And what a picturesque world remains untouched! You go under dark arches, and down dark stairs and alleys. The way is so narrow that you can lay a hand on either wall; so steep that, in greasy winter weather, the pavement is almost as treacherous as ice. Washing dangles above washing from the windows; the houses bulge outwards upon flimsy brackets; you see a bit of sculpture in a dark corner; at the top of all, a gable and a few crowsteps are printed on the sky. Here, you come into a court where the children are at play and the grown people sit upon their doorsteps, and perhaps a church spire shows itself above the roofs. Here, in the narrowest of the entry, you find a great old mansion still erect, with some insignia of its former state—some scutcheon, some holy or courageous motto, on the lintel. The local antiquary points out where famous and well-born people had their lodging; and as you look up, out pops the head of a slatternly woman from the countess's window. The Bedouins camp within Pharaoh's palace walls, and the old war-ship is given over to the rats. We are already a far way from the days when powdered heads were plentiful in these alleys, with jolly, port-wine faces underneath. Even in the chief thoroughfares Irish washings flutter at the windows, and the pavements are encumbered with loiterers.

These loiterers are a true character of the scene. Some shrewd Scottish workmen may have paused on their way to a job, debating Church affairs and politics with their tools upon their arm. But the most part are of a different order—skulking jail-birds; unkempt, barefoot children; big-mouthed, robust women, in a sort of uniform of striped flannel petticoat and short tartan

shawl; among these, a few supervising constables and a dismal sprinkling of mutineers and broken men from higher ranks in society, with some mark of better days upon them, like a brand. In a place no larger than Edinburgh, and where the traffic is mostly centred in five or six chief streets, the same face comes often under the notice of an idle stroller. In fact, from this point of view, Edinburgh is not so much a small city as the largest of small towns. It is scarce possible to avoid observing your neighbours; and I never yet heard of anyone who tried. It has been my fortune, in this anonymous accidental way, to watch more than one of these downward travellers for some stages on the road to ruin. One man must have been upwards of sixty before I first observed him, and he made then a decent, personable figure in broadcloth of the best. For three years he kept falling—grease coming and buttons going from the square-skirted coat, the face puffing and pimpling, the shoulders growing bowed, the hair falling scant and grey upon his head; and the last that ever I saw of him, he was standing at the mouth of an entry with several men in moleskin, three parts drunk, and his old black raiment daubed with mud. I fancy that I still can hear him laugh. There was something heart-breaking in this gradual declension at so advanced an age; you would have thought a man of sixty out of the reach of these calamities; you would have thought that he was niched by that time into a safe place in life, whence he could pass quietly and honourably into the grave.

One of the earliest marks of these *dégringolades* is, that the victim begins to disappear from the New Town thoroughfares, and takes to the High Street, like a wounded animal to the woods. And such as one is the type of the quarter. It also has fallen socially. A scutcheon over the door somewhat jars in sentiment where there is a washing at every window. The old man, when I saw him last, wore the coat in which he had played the gentleman three years before; and that

was just what gave him so pre-eminent an air of wretchedness.

It is true that the over-population was at least as dense in the epoch of lords and ladies, and that nowadays some customs which made Edinburgh notorious of yore have been fortunately pretermitted. But an aggregation of comfort is not distasteful like an aggregation of the reverse. Nobody cares how many lords and ladies, and divines and lawyers, may have been crowded into these houses in the past—perhaps the more the merrier. The glasses clink around the china punch-bowl, some one touches the virginals, there are peacocks' feathers on the chimney, and the tapers burn clear and pale in the red fire-light. That is not an ugly picture in itself, nor will it become ugly upon repetition. All the better if the like were going on in every second room; the *land* would only look the more inviting. Times are changed. In one house, perhaps, two score families herd together; and, perhaps, not one of them is wholly out of the reach of want. The great hotel is given over to discomfort from the foundation to the chimney-tops; everywhere a pinching, narrow habit, scanty meals, and an air of sluttishness and dirt. In the first room there is a birth, in another a death, in a third a sordid drinking-bout, and the detective and the Bible-reader cross upon the stairs. High words are audible from dwelling to dwelling, and children have a strange experience from the first; only a robust soul, you would think, could grow up in such conditions without hurt. And even if God tempers his dispensations to the young, and all the ill does not arise that our apprehensions may forecast, the sight of such a way of living is disquieting to people who are more happily circumstanced. Social inequality is nowhere more ostentatious than at Edinburgh. I have mentioned already how, to the stroller along Princes Street, the High Street callously exhibits its back garrets. It is true there is a garden between. And although nothing could be more glaring by way of contrast, sometimes the oppo-

sition is more immediate; sometimes the thing lies in a nutshell, and there is not so much as a blade of grass between the rich and poor. To look over the South Bridge and see the Cowgate below full of crying hawkers, is to view one rank of society from another in the twinkling of an eye.

One night I went along the Cowgate after every one was abed but the policeman, and stopped by hazard before a tall *land*. The moon touched upon its chimneys and shone blankly on the upper windows; there was no light anywhere in the great bulk of building; but as I stood there it seemed to me that I could hear quite a body of quiet sounds from the interior; doubtless there were many clocks ticking, and people snoring on their backs. And thus, as I fancied, the dense life within made itself faintly audible in my ears, family after family contributing its quota to the general hum, and the whole pile beating in tune to its timepieces, like a great disordered heart. Perhaps it was little more than a fancy altogether, but it was strangely impressive at the time, and gave me an imaginative measure of the disproportion between the quantity of living flesh and the trifling walls that separated and contained it.

There was nothing fanciful, at least, but every circumstance of terror and reality, in the fall of the *land* in the High Street. The building had grown rotten to the core; the entry underneath had suddenly closed up so that the scavenger's barrow could not pass; cracks and reverberations sounded through the house at night; the inhabitants of the huge old human bee-hive discussed their peril when they encountered on the stair; some had even left their dwellings in a panic of fear, and returned to them again in a fit of economy or self-respect; when, in the black hours of a Sunday morning, the whole structure ran together with a hideous uproar and tumbled story upon story to the ground. The physical shock was felt far and near; and the moral shock travelled with the morning milkmaid into all

the suburbs. The church-bells never sounded more dismally over Edinburgh than that grey forenoon. Death had made a brave harvest; and, like Samson, by pulling down one roof destroyed many a home. None who saw it can have forgotten the aspect of the gable: here it was plastered, there papered, according to the rooms; here the kettle still stood on the hob, high overhead; and there a cheap picture of the Queen was pasted over the chimney. So, by this disaster, you had a glimpse into the life of thirty families, all suddenly cut off from the revolving years. The *land* had fallen; and with the *land* how much! Far in the country, people saw a gap in the city ranks, and the sun looked through between the chimneys in an unwonted place. And all over the world, in London, in Canada, in New Zealand, fancy what a multitude of people could exclaim with truth: "The house that I was born in fell last night!"

III

THE PARLIAMENT CLOSE

TIME has wrought its changes most notably around the precinct of St. Giles's Church. The church itself, if it were not for the spire, would be unrecognisable; the *Krames* are all gone, not a shop is left to shelter in its buttresses; and zealous magistrates and a misguided architect have shorn the design of manhood, and left it poor, naked, and pitifully pretentious. As St. Giles's must have had in former days a rich and quaint appearance now forgotten, so the neighbourhood was bustling, sunless, and romantic. It was here that the town was most overbuilt; but the overbuilding has been all rooted out, and not only a free fairway left along the High Street with an open space on either side of the church, but a great port-hole, knocked in the main line of the *lands*, gives an outlook to the north and the New Town.

There is a silly story of a subterranean passage between the Castle and Holyrood, and a bold Highland piper who volunteered to explore its windings. He made his entrance by the upper end, playing a strathspey; the curious footed it after him down the street, following his descent by the sound of the chanter from below; until all of a sudden, about the level of St. Giles's, the music came abruptly to an end, and the people in the street stood at fault with hands uplifted. Whether he was choked with gases, or perished in a quag, or was removed bodily by the Evil One, remains a point of doubt; but the piper has never again been seen or heard of from that day to this. Perhaps he wandered down into the land of

Thomas the Rhymer, and some day, when it is least expected, may take a thought to revisit the sunlit upper world. That will be a strange moment for the cabmen on the stance beside St. Giles's, when they hear the drone of his pipes reascending from the bowels of the earth below their horses' feet.

But it is not only pipers who have vanished, many a solid bulk of masonry has been likewise spirited into the air. Here, for example, is the shape of a heart let into the causeway. This was the site of the Tolbooth, the Heart of Midlothian, a place old in story and name-father to a noble book. The walls are now down in the dust; there is no more *squalor carceris* for merry debtors, no more cage for the old acknowledged prison-breaker; but the sun and the wind play freely over the foundations of the jail. Nor is this the only memorial that the pavement keeps of former days. The ancient burying-ground of Edinburgh lay behind St. Giles's Church, running down-hill to the Cowgate and covering the site of the present Parliament House. It has disappeared as utterly as the prison or the Luckenbooths; and for those ignorant of its history, I know only one token that remains. In the Parliament Close, trodden daily underfoot by advocates, two letters and a date mark the resting-place of the man who made Scotland over again in his own image, the indefatigable, undissuadable John Knox. He sleeps within call of the church that so often echoed to his preaching.

Hard by the reformer, a bandy-legged and garlanded Charles Second, made of lead, bestrides a tun-bellied charger. The King has his back turned, and, as you look, seems to be trotting clumsily away from such a dangerous neighbour. Often, for hours together, these two will be alone in the Close, for it lies out of the way of all but legal traffic. On one side the south wall of the church, on the other the arcades of the Parliament House, enclosé this irregular bight of causeway and describe their shadows on it in the sun. At either end, from round St. Giles's buttresses, you com-

mand a look into the High Street with its motley passengers; but the stream goes by, east and west, and leaves the Parliament Close to Charles the Second and the birds. Once in a while, a patient crowd may be seen loitering there all day, some eating fruit, some reading a newspaper; and to judge by their quiet demeanour, you would think they were waiting for a distribution of soup-tickets. The fact is far otherwise; within in the Justiciary Court a man is upon trial for his life, and these are some of the curious for whom the gallery was found too narrow. Towards afternoon, if the prisoner is unpopular, there will be a round of hisses when he is brought forth. Once in a while, too, an advocate in wig and gown, hand upon mouth, full of pregnant nods, sweeps to and fro in the arcade listening to an agent; and at certain regular hours a whole tide of lawyers hurries across the space.

The Parliament Close has been the scene of marking incidents in Scottish history. Thus, when the Bishops were ejected from the Convention in 1688, " all fourteen of them gathered together with pale faces and stood in a cloud in the Parliament Close ": poor episcopal personages who were done with fair weather for life! Some of the west-country Societarians standing by, who would have " rejoiced more than in great sums " to be at their hanging, hustled them so rudely that they knocked their heads together. It was not magnanimous behaviour to dethroned enemies; but one, at least, of the Societarians had groaned in the *boots*, and they had all seen their dear friends upon the scaffold. Again, at the " woeful Union," it was here that people crowded to escort their favourite from the last of Scottish parliaments: people flushed with nationality, as Boswell would have said, ready for riotous acts, and fresh from throwing stones at the author of *Robinson Crusoe* as he looked out of window.

One of the pious in the seventeenth century, going to pass his trials (examinations as we now say) for the Scottish Bar, beheld the Parliament Close open and had

a vision of the mouth of Hell. This, and small wonder, was the means of his conversion. Nor was the vision unsuitable to the locality; for after an hospital, what uglier piece is there in civilisation than a court of law? Hither come envy, malice, and all uncharitableness to wrestle it out in public tourney; crimes, broken fortunes, severed households, the knave and his victim, gravitate to this low building with the arcade. To how many has not St. Giles's bell told the first hour after ruin? I think I see them pause to count the strokes, and wander on again into the moving High Street, stunned and sick at heart.

A pair of swing-doors gives admittance to a hall with a carved roof, hung with legal portraits, adorned with legal statuary, lighted by windows of painted glass, and warmed by three vast fires. This is the *Salle des pas perdus* of the Scottish Bar. Here, by a ferocious custom, idle youths must promenade from ten till two. From end to end, singly or in pairs or trios, the gowns and wigs go back and forward. Through a hum of talk and footfalls, the piping tones of a Macer announce a fresh cause and call upon the names of those concerned. Intelligent men have been walking here daily for ten or twenty years without a rag of business or a shilling of reward. In process of time, they may perhaps be made the Sheriff-Substitute and Fountain of Justice at Lerwick or Tobermory. There is nothing required, you would say, but a little patience and a taste for exercise and bad air. To breathe dust and bombazine, to feed the mind on cackling gossip, to hear three parts of a case and drink a glass of sherry, to long with indescribable longings for the hour when a man may slip out of his travesty and devote himself to golf for the rest of the afternoon, and to do this day by day and year after year, may seem so small a thing to the inexperienced! But those who have made the experiment are of a different way of thinking, and count it the most arduous form of idleness.

More swing-doors open into pigeon-holes where

Judges of the First Appeal sit singly, and halls of audience where the supreme Lords sit by three or four. Here, you may see Scott's place within the bar, where he wrote many a page of Waverley novels to the drone of judicial proceeding. You will hear a good deal of shrewdness, and, as their Lordships do not altogether disdain pleasantry, a fair proportion of dry fun. The broadest of broad Scots is now banished from the bench; but the courts still retain a certain national flavour. We have a solemn enjoyable way of lingering on a case. We treat law as a fine art, and relish and digest a good distinction. There is no hurry: point after point must be rightly examined and reduced to principle; judge after judge must utter forth his *obiter dicto* to delighted brethren.

Besides the courts, there are installed under the same roof no less than three libraries: two of no mean order; confused and semi-subterranean, full of stairs and galleries; where you may see the most studious-looking wigs fishing out novels by lanthorn light, in the very place where the old Privy Council tortured Covenanters. As the Parliament House is built upon a slope, although it presents only one story to the north, it measures half a dozen at least upon the south; and range after range of vaults extend below the libraries. Few places are more characteristic of this hilly capital. You descend one stone stair after another, and wander, by the flicker of a match, in a labyrinth of stone cellars. Now, you pass below the Outer Hall and hear overhead, brisk but ghostly, the interminable pattering of legal feet. Now, you come upon a strong door with a wicket: on the other side are the cells of the police office and the trap-stair that gives admittance to the dock in the Justiciary Court. Many a foot that has gone up there lightly enough, has been dead-heavy in the descent. Many a man's life has been argued away from him during long hours in the court above. But just now that tragic stage is empty and silent like a church on a week-day, with the bench all sheeted up and nothing

moving but the sunbeams on the wall. A little farther and you strike upon a room, not empty like the rest, but crowded with *productions* from bygone criminal cases; a grim lumber: lethal weapons, poisoned organs in a jar, a door with a shot hole through the panel, behind which a man fell dead. I cannot fancy why they should preserve them, unless it were against the Judgment Day. At length, as you continue to descend, you see a peep of yellow gaslight and hear a jostling, whispering noise ahead; next moment you turn a corner, and there, in a whitewashed passage, is a machinery belt industriously turning on its wheels. You would think the engine had grown there of its own accord, like a cellar fungus, and would soon spin itself out and fill the vaults from end to end with its mysterious labours. In truth, it is only some gear of the steam ventilator; and you will find the engineers at hand, and may step out of their door into the sunlight. For all this while, you have not been descending towards the earth's centre, but only to the bottom of the hill and the foundations of the Parliament House; low down, to be sure, but still under the open heaven and in a field of grass. The daylight shines garishly on the back windows of the Irish quarter; on broken shutters, wry gables, old palsied houses on the brink of ruin, a crumbling human pigsty fit for human pigs. There are few signs of life, besides a scanty washing or a face at a window: the dwellers are abroad, but they will return at night and stagger to their pallets.

IV

LEGENDS

THE character of a place is often most perfectly expressed in its associations. An event strikes root and grows into a legend, when it has happened amongst congenial surroundings. Ugly actions, above all in ugly places, have the true romantic quality, and become an undying property of their scene. To a man like Scott, the different appearances of nature seemed each to contain its own legend ready-made, which it was his to call forth; in such or such a place, only such or such events ought with propriety to happen; and in this spirit he made the *Lady of the Lake* for Ben Venue, the *Heart of Midlothian* for Edinburgh, and the *Pirate*, so indifferently written but so romantically conceived, for the desolate islands and roaring tideways of the North. The common run of mankind have, from generation to generation, an instinct almost as delicate as that of Scott; but where he created new things, they only forget what is unsuitable among the old; and by survival of the fittest, a body of tradition becomes a work of art. So, in the low dens and high-flying garrets of Edinburgh, people may go back upon dark passages in the town's adventures, and chill their marrow with winter's tales about the fire; tales that are singularly apposite and characteristic, not only of the old life, but of the very constitution of built nature in that part, and singularly well qualified to add horror to horror, when the wind pipes around the tall *lands*, and hoots adown arched passages, and the far-spread wilderness of city lamps keeps quavering and flaring in the gusts.

Here, it is the tale of Begbie the bank-porter, stricken to the heart at a blow and left in his blood within a step

or two of the crowded High Street. There, people hush their voices over Burke and Hare; over drugs and violated graves, and the resurrection-men smothering their victims with their knees. Here, again, the fame of Deacon Brodie is kept piously fresh. A great man in his day was the Deacon; well seen in good society, crafty with his hands as a cabinetmaker, and one who could sing a song with taste. Many a citizen was proud to welcome the Deacon to supper, and dismissed him with regret at a timeous hour, who would have been vastly disconcerted had he known how soon, and in what guise, his visitor returned. Many stories are told of this redoubtable Edinburgh burglar, but the one I have in my mind most vividly gives the key of all the rest. A friend of Brodie's, nested some way towards heaven in one of these great *lands*, had told him of a projected visit to the country, and afterwards detained by some affairs, put it off and stayed the night in town. The good man had lain some time awake; it was far on in the small hours by the Tron bell; when suddenly there came a creak, a jar, a faint light. Softly he clambered out of bed and up to a false window which looked upon another room, and there, by the glimmer of a thieves' lantern, was his good friend the Deacon in a mask. It is characteristic of the town and the town's manners that this little episode should have been quietly tided over, and quite a good time elapsed before a great robbery, an escape, a Bow Street runner, a cock-fight, an apprehension in a cupboard in Amsterdam, and a last step into the air off his own greatly improved gallows drop, brought the career of Deacon William Brodie to an end. But still, by the mind's eye, he may be seen, a man harassed below a mountain of duplicity, slinking from a magistrate's supper-room to a thieves' ken, and pickeering among the closes by the flicker of a dark lamp.

Or where the Deacon is out of favour, perhaps some memory lingers of the great plagues, and of fatal houses still unsafe to enter within the memory of man. For

in time of pestilence the discipline had been sharp and sudden, and what we now call "stamping out contagion" was carried on with deadly rigour. The officials, in their gowns of grey, with a white St. Andrew's cross on back and breast, and a white cloth carried before them on a staff, perambulated the city, adding the terror of man's justice to the fear of God's visitation. The dead they buried on the Borough Muir; the living who had concealed the sickness were drowned, if they were women, in the Quarry Holes, and if they were men, were hanged and gibbeted at their own doors; and wherever the evil had passed, furniture was destroyed and houses closed. And the most bogeyish part of the story is about such houses. Two generations back they still stood dark and empty; people avoided them as they passed by; the boldest schoolboy only shouted through the key-hole and made off; for within, it was supposed, the plague lay ambushed like a basilisk, ready to flow forth and spread blain and pustule through the city. What a terrible next-door neighbour for superstitious citizens! A rat scampering within would send a shudder through the stoutest heart. Here, if you like, was a sanitary parable, addressed by our uncleanly forefathers to their own neglect.

And then we have Major Weir; for although even his house is now demolished, old Edinburgh cannot clear herself of his unholy memory. He and his sister lived together in an odour of sour piety. She was a marvellous spinster; he had a rare gift of supplication, and was known among devout admirers by the name of Angelical Thomas. "He was a tall, black man, and ordinarily looked down to the ground; a grim countenance, and a big nose. His garb was still a cloak, and somewhat dark, and he never went without his staff." How it came about that Angelical Thomas was burned in company with his staff, and his sister in gentler manner hanged, and whether these two were simply religious maniacs of the more furious order, or had real as well as imaginary sins upon their old-world shoulders, are

points happily beyond the reach of our intention. At least, it is suitable enough that out of this superstitious city some such example should have been put forth: the outcome and fine flower of dark and vehement religion. And at least the facts struck the public fancy and brought forth a remarkable family of myths. It would appear that the Major's staff went upon his errands, and even ran before him with a lantern on dark nights. Gigantic females, " stentoriously laughing and gaping with tehees of laughter " at unseasonable hours of night and morning, haunted the purlieus of his abode. His house fell under such a load of infamy that no one dared to sleep in it, until municipal improvement levelled the structure with the ground. And my father has often been told in the nursery how the devil's coach, drawn by six coal-black horses with fiery eyes, would drive at night into the West Bow, and belated people might see the dead Major through the glasses.

Another legend is that of the two maiden sisters. A legend I am afraid it may be, in the most discreditable meaning of the term; or perhaps something worse—a mere yesterday's fiction. But it is a story of some vitality, and is worthy of a place in the Edinburgh calendar. This pair inhabited a single room; from the facts, it must have been double-bedded; and it may have been of some dimensions: but when all is said, it was a single room. Here our two spinsters fell out—on some point of controversial divinity belike: but fell out so bitterly that there was never a word spoken between them, black or white, from that day forward. You would have thought they would separate: but no; whether from lack of means, or the Scottish fear of scandal, they continued to keep house together where they were. A chalk line drawn upon the floor separated their two domains; it bisected the doorway and the fireplace, so that each could go out and in, and do her cooking, without violating the territory of the other. So, for years, they coexisted in a hateful silence; their

meals, their ablutions, their friendly visitors, exposed to an unfriendly scrutiny; and at night, in the dark watches, each could hear the breathing of her enemy. Never did four walls look down upon an uglier spectacle than these sisters rivalling in unsisterliness. Here is a canvas for Hawthorne to have turned into a cabinet picture—he had a Puritanic vein, which would have fitted him to treat this Puritanic horror; he could have shown them to us in their sicknesses and at their hideous twin devotions, thumbing a pair of great Bibles, or praying aloud for each other's penitence with marrowy emphasis; now each, with kilted petticoat, at her own corner of the fire on some tempestuous evening; now sitting each at her window, looking out upon the summer landscape sloping far below them towards the firth, and the field-paths where they had wandered hand in hand; or, as age and infirmity grew upon them and prolonged their toilettes, and their hands began to tremble and their heads to nod involuntarily, growing only the more steeled in enmity with years; until one fine day, at a word, a look, a visit, or the approach of death, their hearts would melt and the chalk boundary be overstepped for ever.

Alas! to those who know the ecclesiastical history of the race—the most perverse and melancholy in man's annals—this will seem only a figure of much that is typical of Scotland and her high-seated capital above the Forth—a figure so grimly realistic that it may pass with strangers for a caricature. We are wonderful patient haters for conscience' sake up here in the North. I spoke, in the first of these papers, of the Parliament of the Established and Free Churches, and how they can hear each other singing psalms across the street. There is but a street between them in space, but a shadow between them in principle; and yet there they sit, enchanted, and in damnatory accents pray for each other's growth in grace. It would be well if there were no more than two; but the sects in Scotland form a large family of sisters, and the chalk lines are thickly

drawn, and run through the midst of many private homes. Edinburgh is a city of churches, as though it were a place of pilgrimage. You will see four within a stone-cast at the head of the West Bow. Some are crowded to the doors; some are empty like monuments; and yet you will ever find new ones in the building. Hence that surprising clamour of church bells that suddenly breaks out upon the Sabbath morning, from Trinity and the sea-skirts to Morningside on the borders of the hills. I have heard the chimes of Oxford playing their symphony in a golden autumn morning, and beautiful it was to hear. But in Edinburgh all manner of loud bells join, or rather disjoin, in one swelling, brutal babblement of noise. Now one overtakes another, and now lags behind it; now five or six all strike on the pained tympanum at the same punctual instant of time, and make together a dismal chord of discord; and now for a second all seem to have conspired to hold their peace. Indeed, there are not many uproars in this world more dismal than that of the Sabbath bells in Edinburgh: a harsh ecclesiastical tocsin; the outcry of incongruous orthodoxies, calling on every separate conventicler to put up a protest, each in his own synagogue, against "right-hand extremes and left-hand defections." And surely there are few worse extremes than this extremity of zeal; and few more deplorable defections than this disloyalty to Christian love. Shakespeare wrote a comedy of "Much Ado about Nothing." The Scottish nation made a fantastic tragedy on the same subject. And it is for the success of this remarkable piece that these bells are sounded every Sabbath morning on the hills above the Forth. How many of them might rest silent in the steeple, how many of these ugly churches might be demolished and turned once more into useful building material, if people who think almost exactly the same thoughts about religion would condescend to worship God under the same roof! But there are the chalk lines. And which is to pocket pride, and speak the foremost word?

V

GREYFRIARS

IT was Queen Mary who threw open the gardens of the Grey Friars: a new and semi-rural cemetery in those days, although it has grown an antiquity in its turn and been superseded by half a dozen others. The Friars must have had a pleasant time on summer evenings; for their gardens were situated to a wish, with the tall castle and the tallest of the Castle Crags in front. Even now, it is one of our famous Edinburgh points of view; and strangers are led thither to see, by yet another instance, how strangely the city lies upon her hills. The enclosure is of an irregular shape; the double church of Old and New Greyfriars stands on the level at the top; a few thorns are dotted here and there, and the ground falls by terrace and steep slope towards the north. The open shows many slabs and table tombstones; and all round the margin, the place is girt by an array of aristocratic mausoleums appallingly adorned.

Setting aside the tombs of Roubilliac, which belong to the heroic order of graveyard art, we Scots stand, to my fancy, highest among nations in the matter of grimly illustrating death. We seem to love for their own sake the emblems of time and the great change; and even around country churches you will find a wonderful exhibition of skulls, and crossbones, and noseless angels, and trumpets pealing for the Judgment Day. Every mason was a pedestrian Holbein: he had a deep consciousness of death, and loved to put its terrors pithily before the churchyard loiterer; he was brimful of rough hints upon mortality, and any dead farmer

was seized upon to be a text. The classical examples of this art are in Greyfriars. In their time, these were doubtless costly monuments, and reckoned of a very elegant proportion by contemporaries; and now, when the elegance is not so apparent, the significance remains. You may perhaps look with a smile on the profusion of Latin mottoes—some crawling endwise up the shaft of a pillar, some issuing on a scroll from angels' trumpets—on the emblematic horrors, figures rising headless from the grave, and all the traditional ingenuities in which it pleased our fathers to set forth their sorrow for the dead and their sense of earthly mutability. But it is not a hearty sort of mirth. Each ornament may have been executed by the merriest apprentice, whistling as he plied the mallet; but the original meaning of each, and the combined effect of so many of them in this quiet enclosure, is serious to the point of melancholy.

Round a great part of the circuit, houses of a low class presented their backs to the churchyard. Only a few inches separate the living from the dead. Here, a window is partly blocked up by the pediment of a tomb; there, where the street falls far below the level of the graves, a chimney has been trained up the back of a monument, and a red pot looks vulgarly over from behind. A damp smell of the graveyard finds its way into houses where workmen sit at meat. Domestic life on a small scale goes forward visibly at the windows. The very solitude and stillness of the enclosure, which lies apart from the town's traffic, serves to accentuate the contrast. As you walk upon the graves, you see children scattering crumbs to feed the sparrows; you hear people singing or washing dishes, or the sound of tears and castigation; the linen on a clothes-pole flaps against funeral sculpture; or perhaps the cat slips over the lintel and descends on a memorial urn. And as there is nothing else astir, these incongruous sights and noises take hold on the attention and exaggerate the sadness of the place.

Greyfriars is continually overrun by cats. I have seen

one afternoon as many as thirteen of them seated on the grass beside old Milne, the Master Builder, all sleek and fat, and complacently blinking, as if they had fed upon strange meats. Old Milne was chanting with the saints, as we may hope, and cared little for the company about his grave; but I confess the spectacle had an ugly side for me; and I was glad to step forward and raise my eyes to where the castle and the roofs of the Old Town, and the spire of the Assembly Hall, stood deployed against the sky with the colourless precision of engraving. An open outlook is to be desired from a churchyard, and a sight of the sky and some of the world's beauty relieves a mind from morbid thoughts.

I shall never forget one visit. It was a grey, dropping day; the grass was strung with raindrops; and the people in the houses kept hanging out their shirts and petticoats and angrily taking them in again, as the weather turned from wet to fair and back again. A gravedigger and a friend of his, a gardener from the country, accompanied me into one after another of the cells and little courtyards in which it gratified the wealthy of old days to enclose their old bones from neighbourhood. In one, under a sort of shrine, we found a forlorn human effigy, very realistically executed down to the detail of his ribbed stockings, and holding in his hand a ticket with the date of his demise. He looked most pitiful and ridiculous, shut up by himself in his aristocratic precinct, like a bad old boy or an inferior forgotten deity under a new dispensation; the burdocks grew familiarly about his feet, the rain dripped all round him; and the world maintained the most entire indifference as to who he was or whither he had gone. In another, a vaulted tomb, handsome externally but horrible inside with damp and cobwebs, there were three mounds of black earth and an uncovered thigh bone. This was the place of interment, it appeared, of a family with whom the gardener had been long in service. He was among old acquaintances. "This'll

be Miss Marg'et's," said he, giving the bone a friendly kick. "The auld——!" I have always an uncomfortable feeling in a graveyard, at sight of so many tombs to perpetuate memories best forgotten; but I never had the impression so strongly as that day. People had been at some expense in both these cases: to provoke a melancholy feeling of derision in the one, and an insulting epithet in the other. The proper inscription for the most part of mankind, I began to think, is the cynical jeer, *cras tibi*. That, if anything, will stop the mouth of a carper; since it both admits the worst and carries the war triumphantly into the enemy's camp.

Greyfriars is a place of many associations. There was one window in a house at the lower end, now demolished, which was pointed out to me by the gravedigger as a spot of legendary interest. Burke, the resurrection man, infamous for so many murders at five shillings a head, used to sit thereat, with pipe and nightcap, to watch burials going forward on the green. In a tomb higher up, which must then have been but newly finished, John Knox, according to the same informant, had taken refuge in a turmoil of the Reformation. Behind the church is the haunted mausoleum of Sir George Mackenzie: Bloody Mackenzie, Lord Advocate in the Covenanting troubles and author of some pleasing sentiments on toleration. Here, in the last century, an old Heriot's Hospital boy once harboured from the pursuit of the police. The Hospital is next door to Greyfriars —a courtly building among lawns, where, on Founder's Day, you may see a multitude of children playing Kiss-in-the-Ring and Round the Mulberry-bush. Thus, when the fugitive had managed to conceal himself in the tomb, his old schoolmates had a hundred opportunities to bring him food; and there he lay in safety till a ship was found to smuggle him abroad. But his must have been indeed a heart of brass, to lie all day and night alone with the dead persecutor; and other lads were far from emulating him in courage. When a man's soul is certainly in hell, his body will scarce lie

quiet in a tomb however costly; some time or other the door must open, and the reprobate come forth in the abhorred garments of the grave. It was thought a high piece of prowess to knock at the Lord Advocate's mausoleum and challenge him to appear. "Bluidy Mackenzie, come oot if ye daur!" sang the foolhardy urchins. But Sir George had other affairs on hand; and the author of an essay on toleration continues to sleep peacefully among the many whom he so intolerantly helped to slay.

For this *infelix campus,* as it is dubbed in one of its own inscriptions—an inscription over which Dr. Johnson passed a critical eye—is in many ways sacred to the memory of the men whom Mackenzie persecuted. It was here, on the flat tombstones, that the Covenant was signed by an enthusiastic people. In the long arm of the churchyard that extends to Lauriston, the prisoners from Bothwell Bridge—fed on bread and water, and guarded, life for life, by vigilant marksmen—lay five months looking for the scaffold or the plantations. And while the good work was going forward in the Grassmarket, idlers in Greyfriars might have heard the throb of the military drums that drowned the voices of the martyrs. Nor is this all: for down in the corner farthest from Sir George, there stands a monument dedicated, in uncouth Covenanting verse, to all who lost their lives in that contention. There is no moorsman shot in a snow shower beside Irongray or Co'monell; there is not one of the two hundred who were drowned off the Orkneys; nor so much as a poor, over-driven, Covenanting slave in the American plantations; but can lay claim to a share in that memorial and, if such things interest just men among the shades, can boast he has a monument on earth as well as Julius Cæsar or the Pharaohs. Where they may all lie, I know not. Far-scattered bones, indeed! But if the reader cares to learn how some of them—or some part of some of them—found their way at length to such honourable sepulture, let him listen to the words of one who was their

comrade in life and their apologist when they were dead. Some of the insane controversial matter I omit, as well as some digressions, but leave the rest in Patrick Walker's language and orthography:—

"The never to be forgotten Mr. *James Renwick* told me, that he was Witness to their Public Murder at the *Gallowlee*, between *Leith* and *Edinburgh*, when he saw the Hangman hash and hagg off all their Five Heads, with *Patrick Foreman's* Right Hand: Their Bodies were all buried at the Gallows Foot; their Heads, with *Patrick's* Hand, were brought and put upon five Pikes on the *Pleasaunce-Port*. . . . Mr. *Renwick* told me also that it was the first public Action that his Hand was at, to conveen Friends, and lift their murthered Bodies, and carried them to the West Churchyard of *Edinburgh*,"—not Greyfriars, this time,—"and buried them there. Then they came about the City . . . and took down these Five Heads and that Hand; and Day being come, they went quickly up the *Pleasaunce;* and when they came to *Lauristoun* Yards, upon the South-side of the City, they durst not venture, being so light, to go and bury their Heads with their Bodies, which they designed; it being present Death, if any of them had been found. *Alexander Tweedie,* a Friend, being with them, who at that Time was Gardner in these Yards, concluded to bury them in his Yard, being in a Box (wrapped in Linen), where they lay 45 Years except 3 Days, being executed upon the 10th of *October* 1681, and found the 7th Day of *October* 1726. That Piece of Ground lay for some Years unlaboured; and trenching it, the Gardner found them, which affrighted him; the Box was consumed. Mr. *Schaw,* the Owner of these Yards, caused lift them, and lay them upon a Table in his Summer-house: Mr. *Schaw's* mother was so kind, as to cut out a Linen-cloth, and cover them. They lay Twelve Days there, where all had Access to see them. *Alexander Tweedie,* the foresaid Gardner, said, when dying, There was a Treasure hid in his Yard, but neither Gold nor Silver. *Daniel Tweedie,* his Son, came along with me to that Yard, and told me that his Father planted a white Rose-bush above them, and farther down the Yard a red Rose-bush, which were more fruitful than any other Bush in the Yard . . . Many came"—to see the heads—"out of Curiosity; yet I rejoiced to see so many concerned grave Men and Women favouring the Dust of our Martyrs. There were Six of us concluded to bury them upon the Nineteenth Day of *October* 1726, and every One of us to acquaint Friends of the Day and Hour, being *Wednesday,* the Day of the Week on which most of them were executed, and at 4 of the Clock at Night, being the Hour that most of them went to their resting Graves. We caused make a compleat Coffin for them in Black, with four Yards of fine

Linen, the way that our Martyrs Corps were managed. . . . Accordingly we kept the aforesaid Day and Hour, and doubled the Linen, and laid the Half of it below them, their nether Jaws being parted from their Heads; but being young Men, their Teeth remained. All were Witness to the Holes in each of their Heads, which the Hangman broke with his Hammer; and according to the Bigness of their Sculls, we laid the Jaws to them, and drew the other Half of the Linen above them, and stufft the Coffin with Shavings. Some prest hard to go thorow the chief Parts of the City as was done at the Revolution; but this we refused, considering that it looked airy and frothy, to make such Show of them, and inconsistent with the solid serious Observing of such an affecting, surprizing unheard-of Dispensation: But took the ordinary Way of other Burials from that Place, to wit, we went east the Back of the Wall, and in at *Bristo-Port,* and down the Way to the Head of the *Cowgate,* and turned up to the Church-yard, where they were interred closs to the Martyrs Tomb, with the greatest Multitude of People Old and Young, Men and Women, Ministers and others, that ever I saw together."

And so there they were at last, in "their resting graves." So long as men do their duty, even if it be greatly in a misapprehension, they will be leading pattern lives; and whether or not they come to lie beside a martyrs' monument we may be sure they will find a safe haven somewhere in the providence of God. It is not well to think of death, unless we temper the thought with that of heroes who despised it. Upon what ground, is of small account; if it be only the bishop who was burned for his faith in the antipodes, his memory lightens the heart and makes us walk undisturbed among graves. And so the martyrs' monument is a wholesome heartsome spot in the field of the dead; and as we look upon it, a brave influence comes to us from the land of those who have won their discharge and, in another phrase of Patrick Walker's, got "cleanly off the stage."

VI

NEW TOWN: TOWN AND COUNTRY

IT is as much a matter of course to decry the New Town as to exalt the Old; and the most celebrated authorities have picked out this quarter as the very emblem of what is condemnable in architecture. Much may be said, much indeed has been said, upon the text; but to the unsophisticated, who call anything pleasing if it only pleases them, the New Town of Edinburgh seems, in itself, not only gay and airy, but highly picturesque. An old skipper, invincibly ignorant of all theories of the sublime and beautiful, once propounded as his most radiant notion for Paradise: "The New Town of Edinburgh, with the wind the matter of a point free." He has now gone to that sphere where all good tars are promised pleasant weather in the song, and perhaps his thoughts fly somewhere higher. But there are bright and temperate days—with soft air coming from the inland hills, military music sounding bravely from the hollow of the gardens, the flags all waving on the palaces of Princes Street—when I have seen the town through a sort of glory, and shaken hands in sentiment with the old sailor. And indeed, for a man who has been much tumbled round Orcadian skerries, what scene could be more agreeable to witness? On such a day, the valley wears a surprising air of festival. It seems (I do not know how else to put my meaning) as if it were a trifle too good to be true. It is what Paris ought to be. It has the scenic quality that would best set off a life of unthinking, open-air diversion. It was meant by nature for the realisation of the society of comic operas. And you can imagine, if the climate were but towardly, how all the world and his wife would

flock into these gardens in the cool of the evening, to hear cheerful music, to sip pleasant drinks, to see the moon rise from behind Arthur's Seat, and shine upon the spires and monuments and the green tree-tops, in the valley. Alas! and the next morning the rain is splashing on the window, and the passengers flee along Princes Street before the galloping squalls.

It cannot be denied that the original design was faulty and short-sighted, and did not fully profit by the capabilities of the situation. The architect was essentially a town bird, and he laid out the modern city with a view to street scenery, and to street scenery alone. The country did not enter into his plan; he had never lifted his eyes to the hills. If he had so chosen, every street upon the northern slope might have been a noble terrace and commanded an extensive and beautiful view. But the space has been too closely built; many of the houses front the wrong way, intent, like the Man with the Muck-Rake, on what is not worth observation, and standing discourteously back-foremost in the ranks; and in a word, it is too often only from attic windows, or here and there at a crossing, that you can get a look beyond the city upon its diversified surroundings. But perhaps it is all the more surprising, to come suddenly on a corner, and see a perspective of a mile or more of falling street, and beyond that woods and villas, and a blue arm of the sea, and the hills upon the farther side.

Fergusson, our Edinburgh poet, Burns's model, once saw a butterfly at the Town Cross; and the sight inspired him with a worthless little ode. This painted countryman, the dandy of the rose garden, looked far abroad in such a humming neighbourhood; and you can fancy what moral considerations a youthful poet would supply. But the incident, in a fanciful sort of way, is characteristic of the place. Into no other city does the sight of the country enter so far; if you do not meet a butterfly, you shall certainly catch a glimpse of far-away trees upon your walk; and the place is full of

theatre tricks in the way of scenery. You peep under an arch, you descend stairs that look as if they would land you in a cellar, you turn to the back-window of a grimy tenement in a lane:—and behold! you are face-to-face with distant and bright prospects. You turn a corner, and there is the sun going down into the Highland hills. You look down an alley and see ships tacking for the Baltic.

For the country people to see Edinburgh on her hill-tops, is one thing; it is another for the citizen, from the thick of his affairs, to overlook the country. It should be a genial and ameliorating influence in life; it should prompt good thoughts and remind him of Nature's unconcern: that he can watch from day to day, as he trots officeward, how the Spring green brightens in the wood or the field grows black under a moving ploughshare. I have been tempted, in this connection, to deplore the slender faculties of the human race, with its penny-whistle of a voice, its dull ears, and its narrow range of sight. If you could see as people are to see in heaven, if you had eyes such as you can fancy for a superior race, if you could take clear note of the objects of vision, not only a few yards, but a few miles from where you stand:—think how agreeably your sight would be entertained, how pleasantly your thoughts would be diversified, as you walked the Edinburgh streets! For you might pause, in some business perplexity, in the midst of the city traffic, and perhaps catch the eye of a shepherd as he sat down to breathe upon a heathery shoulder of the Pentlands; or perhaps some urchin clambering in a country elm, would put aside the leaves and show you his flushed and rustic visage; or a fisher racing seawards, with the tiller under his elbow, and the sail sounding in the wind, would fling you a salutation from between Anst'er and the May.

To be old is not the same thing as to be picturesque; nor because the Old Town bears a strange physiognomy, does it at all follow that the New Town shall look com-

monplace. Indeed, apart from antique houses, it is curious how much description would apply commonly to either. The same sudden accidents of ground, a similar dominating site above the plain, and the same superposition of one rank of society over another, are to be observed in both. Thus, the broad and comely approach to Princes Street from the east, lined with hotels and public offices, makes a leap over the gorge of the Low Calton; if you cast a glance over the parapet, you look direct into that sunless and disreputable confluent of Leith Street; and the same tall houses open upon both thoroughfares. This is only the New Town passing overhead above its own cellars; walking, so to speak, over its own children, as is the way of cities and the human race, but at the Dean Bridge, you may behold a spectacle of a more novel order. The river runs at the bottom of a deep valley, among rocks and between gardens; the crest of either bank is occupied by some of the most commodious streets and crescents in the modern city; and a handsome bridge unites the two summits. Over this, every afternoon, private carriages go spinning by, and ladies with card-cases pass to and fro about the duties of society. And yet down below you may still see, with its mills and foaming weir, the little rural village of Dean. Modern improvement has gone overhead on its high level viaduct; and the extended city has cleanly overleapt, and left unaltered, what was once the summer retreat of its comfortable citizens. Every town embraces hamlets in its growth; Edinburgh herself has embraced a good few; but it is strange to see one still surviving—and to see it some hundreds of feet below your path. Is it Torre del Greco that is built above buried Herculaneum? Herculaneum was dead at least; but the sun still shines upon the roofs of Dean; the smoke still rises thriftily from its chimneys; the dusty miller comes to his door, looks at the gurgling water, hearkens to the turning wheel and the birds above the shed, and perhaps whistles an air of his own to enrich the symphony—for all the world as if

Edinburgh were still the old Edinburgh on the Castle Hill, and Dean were still the quietest of hamlets buried a mile or so in the green country.

It is not so long ago since magisterial David Hume lent the authority of his example to the exodus from the Old Town, and took up his new abode in a street which is still (so oddly may a jest become perpetuated) known as Saint David Street. Nor is the town so large but a holiday schoolboy may harry a bird's nest within half a mile of his own door. There are places that still smell of the plough in memory's nostrils. Here, one had heard a blackbird on a hawthorn; there, another was taken on summer evenings to eat strawberries and cream; and you have seen a waving wheatfield on the site of your present residence. The memories of an Edinburgh boy are but partly memories of the town. I look back with delight on many an escalade of garden walls; many a ramble among lilacs full of piping birds; many an exploration in obscure quarters that were neither town nor country; and I think that both for my companions and myself, there was a special interest, a point of romance, and a sentiment as of foreign travel, when we hit in our excursions on the butt-end of some former hamlet, and found a few rustic cottages imbedded among streets and squares. The tunnel to the Scotland Street Station, the sight of the trains shooting out of its dark maw with the two guards upon the brake, the thought of its length and the many ponderous edifices and open thoroughfares above, were certainly things of paramount impressiveness to a young mind. It was a subterranean passage, although of a larger bore than we were accustomed to in Ainsworth's novels; and these two words, "subterranean passage," were in themselves an irresistible attraction, and seemed to bring us nearer in spirit to the heroes we loved and the black rascals we secretly aspired to imitate. To scale the Castle Rock from West Princes Street Gardens, and lay a triumphal hand against the rampart itself, was to taste a high order of romantic

pleasure. And there are other sights and exploits which crowd back upon my mind under a very strong illumination of remembered pleasure. But the effect of not one of them all will compare with the discoverer's joy, and the sense of old Time and his slow changes on the face of this earth, with which I explored such corners as Canonmills or Water Lane, or the nugget of cottages at Broughton Market. They were more rural than the open country, and gave a greater impression of antiquity than the oldest *land* upon the High Street. They too, like Fergusson's butterfly, had a quaint air of having wandered far from their own place; they looked abashed and homely, with their gables and their creeping plants, their outside stairs and running mill-streams; they were corners that smelt like the end of the country garden where I spent my Aprils; and the people stood to gossip at their doors, as they might have done in Colinton or Cramond.

In a great measure we may, and shall, eradicate this haunting flavour of the country. The last elm is dead in Elm Row; and the villas and the workmen's quarters spread apace on all the borders of the city. We can cut down the trees; we can bury the grass under dead paving-stones; we can drive brisk streets through all our sleepy quarters; and we may forget the stories and the playgrounds of our boyhood. But we have some possessions that not even the infuriate zeal of builders can utterly abolish and destroy. Nothing can abolish the hills, unless it be a cataclysm of nature which shall subvert Edinburgh Castle itself and lay all her florid structures in the dust. And as long as we have the hills and the Firth, we have a famous heritage to leave our children. Our windows, at no expense to us, are mostly artfully stained to represent a landscape. And when the Spring comes round, and the hawthorn begins to flower, and the meadows to smell of young grass, even in the thickest of our streets, the country hill-tops find out a young man's eyes, and set his heart beating for travel and pure air.

VII

THE VILLA QUARTERS

MR. RUSKIN'S denunciation of the New Town of Edinburgh includes, as I have heard it repeated, nearly all the stone and lime we have to show. Many, however, find a grand air and something settled and imposing in the better parts; and upon many, as I have said, the confusion of styles induces an agreeable stimulation of the mind. But upon the subject of our recent villa architecture, I am frankly ready to mingle my tears with Mr. Ruskin's, and it is a subject which makes one envious of his large declamatory and controversial eloquence.

Day by day, one new villa, one new object of offence, is added to another; all round Newington and Morningside, the dismallest structures keep springing up like mushrooms; the pleasant hills are loaded with them, each impudently squatted in its garden, each roofed and carrying chimneys like a house. And yet a glance of an eye discovers their true character. They are not houses; for they were not designed with a view to human habitation, and the internal arrangements are, as they tell me, fantastically unsuited to the needs of man. They are not buildings; for you can scarcely say a thing is built where every measurement is in clamant disproportion with its neighbour. They belong to no style of art, only to a form of business much to be regretted.

Why should it be cheaper to erect a structure where the size of the windows bears no rational relation to the size of the front? Is there any profit in a misplaced chimney-stalk? Does a hard-working, greedy builder

gain more on a monstrosity than on a decent cottage of equal plainness? Frankly we should say, No. Bricks may be omitted, and green timber employed, in the construction of even a very elegant design; and there is no reason why a chimney should be made to vent, because it is so situated as to look comely from without. On the other hand, there is a noble way of being ugly: a high-aspiring fiasco like the fall of Lucifer. There are daring and gaudy buildings that manage to be offensive, without being contemptible; and we know that "fools rush in where angels fear to tread." But to aim at making a commonplace villa, and to make it insufferably ugly in each particular; to attempt the homeliest achievement and to attain the bottom of derided failure; not to have any theory but profit and yet, at an equal expense, to outstrip all competitors in the art of conceiving and rendering permanent deformity; and to do all this in what is, by nature, one of the most agreeable neighbourhoods in Britain:—what are we to say, but that this also is a distinction, hard to earn, although not greatly worshipful?

Indifferent buildings give pain to the sensitive; but these things offend the plainest taste. It is a danger which threatens the amenity of the town; and as this eruption keeps spreading on our borders, we have ever the farther to walk among the unpleasant sights, before we gain the country air. If the population of Edinburgh were a living, autonomous body, it would arise like one man and make night hideous with arson; the builders and their accomplices would be driven to work like the Jews of yore, with the trowel in one hand and the defensive cutlass in the other; and as soon as one of these masonic wonders had been consummated, right-minded iconoclasts should fall thereon and make an end of it at once.

Possibly these words may meet the eye of a builder or two. It is no use asking them to employ an architect; for that would be to touch them in a delicate quarter, and its use would largely depend on what architect

they were minded to call in. But let them get any architect in the world to point out any reasonably well-proportioned villa, not his own design; and let them reproduce that model to satiety.

VIII

THE CALTON HILL

THE east of new Edinburgh is guarded by a craggy hill, of no great elevation, which the town embraces. The old London Road runs on one side of it; while the New Approach, leaving it on the other hand, completes the circuit. You mount by stairs in a cutting of the rock to find yourself in a field of monuments. Dugald Stewart has the honours of situation and architecture; Burns is memorialised lower down upon a spur; Lord Nelson, as befits a sailor, gives his name to the topgallant of the Calton Hill. This latter erection has been differently and yet, in both cases, aptly compared to a telescope and a butter-churn; comparisons apart, it ranks among the vilest of men's handiworks. But the chief feature is an unfinished range of columns, "the Modern Ruin" as it has been called, an imposing object from far and near, and giving Edinburgh, even from the sea, that false air of a Modern Athens which has earned for her so many slighting speeches. It was meant to be a National Monument; and its present state is a very suitable monument to certain national characteristics. The old Observatory—a quaint brown building on the edge of the steep—and the new Observatory—a classical edifice with a dome—occupy the central portion of the summit. All these are scattered on a green turf, browsed over by some sheep.

The scene suggests reflections on fame and on man's injustice to the dead. You see Dugald Stewart rather more handsomely commemorated than Burns. Immediately below, in the Canongate Churchyard, lies Robert Fergusson, Burns's master in his art, who died insane

while yet a stripling; and if Dugald Stewart has been somewhat too boisterously acclaimed, the Edinburgh poet, on the other hand, is most unrighteously forgotten. The votaries of Burns, a crew too common in all ranks in Scotland and more remarkable for number than discretion, eagerly suppress all mention of the lad who handed to him the poetic impulse and, up to the time when he grew famous, continued to influence him in his manner and the choice of subjects. Burns himself not only acknowledged his debt in a fragment of autobiography, but erected a tomb over the grave in Canongate Churchyard. This was worthy of an artist, but it was done in vain; and although I think I have read nearly all the biographies of Burns, I cannot remember one in which the modesty of nature was not violated, or where Fergusson was not sacrificed to the credit of his follower's originality. There is a kind of gaping admiration that would fain roll Shakespeare and Bacon into one, to have a bigger thing to gape at; and a class of men who cannot edit one author without disparaging all others. They are indeed mistaken if they think to please the great originals; and whoever puts Fergusson right with fame, cannot do better than dedicate his labours to the memory of Burns, who will be the best delighted of the dead.

Of all places for a view, this Calton Hill is perhaps the best; since you can see the Castle, which you lose from the Castle, and Arthur's Seat, which you cannot see from Arthur's Seat. It is the place to stroll on one of those days of sunshine and east wind which are so common in our more than temperate summer. The breeze comes off the sea, with a little of the freshness, and that touch of chill, peculiar to the quarter, which is delightful to certain very ruddy organisations and greatly the reverse to the majority of mankind. It brings with it a faint, floating haze, a cunning decolouriser, although not thick enough to obscure outlines near at hand. But the haze lies more thickly to windward at the far end of Musselburgh Bay; and over the Links of Aberlady and

Berwick Law and the hump of the Bass Rock it assumes the aspect of a bank of thin sea fog.

Immediately underneath upon the south, you command the yards of the High School, and the towers and courts of the new jail—a large place, castellated to the extent of folly, standing by itself on the edge of a steep cliff, and often joyfully hailed by tourists as the Castle. In the one, you may perhaps see female prisoners taking exercise like a string of nuns; in the other, schoolboys running at play and their shadows keeping step with them. From the bottom of the valley, a gigantic chimney rises almost to the level of the eye, a taller and a shapelier edifice than Nelson's Monument. Look a little farther, and there is Holyrood Palace, with its Gothic frontal and ruined abbey, and the red sentry pacing smartly to and fro before the door like a mechanical figure in a panorama. By way of an outpost, you can single out the little peak-roofed lodge, over which Rizzio's murderers made their escape and where Queen Mary herself, according to gossip, bathed in white wine to entertain her loveliness. Behind and overhead, lie the Queen's Park, from Muschat's Cairn to Dumbiedykes, St. Margaret's Loch, and the long wall of Salisbury Crags; and thence, by knoll and rocky bulwark and precipitous slope, the eye rises to the top of Arthur's Seat, a hill for magnitude, a mountain in virtue of its bold design. This upon your left. Upon the right, the roofs and spires of the Old Town climb one above another to where the citadel prints its broad bulk and jagged crown of bastions on the western sky. Perhaps it is now one in the afternoon; and at the same instant of time, a ball rises to the summit of Nelson's flagstaff close at hand, and, far away, a puff of smoke followed by a report bursts from the half-moon battery at the Castle. This is the time-gun by which people set their watches, as far as the sea coast or in hill farms upon the Pentlands. To complete the view, the eye enfilades Princes Street, black with traffic, and has a broad look over the valley between the Old Town and

the New: here, full of railway trains and stepped over by the high North Bridge upon its many columns, and there, green with trees and gardens.

On the north, the Calton Hill is neither so abrupt in itself nor has it so exceptional an outlook; and yet even here it commands a striking prospect. A gully separates it from the New Town. This is Greenside, where witches were burned and tournaments held in former days. Down that almost precipitous bank, Bothwell launched his horse, and so first, as they say, attracted the bright eyes of Mary. It is now tessellated with sheets and blankets out to dry, and the sound of people beating carpets is rarely absent. Beyond all this, the suburbs run out to Leith; Leith camps on the seaside with her forest of masts; Leith roads are full of ships at anchor; the sun picks out the white pharos upon Inchkeith Island; the Firth extends on either hand from the Ferry to the May; the towns of Fifeshire sit, each in its bank of blowing smoke, along the opposite coast; and the hills inclose the view, except to the farthest east, where the haze of the horizon rests upon the open sea. There lies the road to Norway: a dear road for Sir Patrick Spens and his Scots Lords; and yonder smoke on the hither side of Largo Law is Aberdour, from whence they sailed to seek a queen for Scotland.

> "O lang, lang, may the ladies sit,
> Wi' their fans into their hands,
> Or ere they see Sir Patrick Spens
> Come sailing to the land!"

The sight of the sea, even from a city, will bring thoughts of storm and sea disaster. The sailors' wives of Leith and the fisherwomen of Cockenzie, not sitting languorously with fans but crowding to the tail of the harbour with a shawl about their ears, may still look vainly for brave Scotsmen who will return no more, or boats that have gone on their last fishing. Since Sir Patrick sailed from Aberdour, what a multitude have

gone down in the North Sea! Yonder is Auldhame, where the London smack went ashore and wreckers cut the rings from ladies' fingers; and a few miles round Fife Ness is the fatal Inchcape, now a star of guidance; and the lee shore to the east of the Inchcape, is that Forfarshire coast where Mucklebackit sorrowed for his son.

These are the main features of the scene roughly sketched. How they are all tilted by the inclination of the ground, how each stands out in delicate relief against the rest, what manifold detail, and play of sun and shadow, animate and accentuate the picture, is a matter for a person on the spot, and turning swiftly on his heel, to grasp and bind together in one comprehensive look. It is the character of such a prospect, to be full of change and of things moving. The multiplicity embarrasses the eye; and the mind, among so much, suffers itself to grow absorbed with single points. You remark a tree in a hedgerow, or follow a cart along a country road. You turn to the city, and see children, dwarfed by distance into pigmies, at play about suburban doorsteps; you have a glimpse upon a thoroughfare where people are densely moving; you note ridge after ridge of chimney-stacks running downhill one behind another, and church spires rising bravely from the sea of roofs. At one of the innumerable windows, you watch a figure moving; on one of the multitude of roofs, you watch clambering chimney-sweeps. The wind takes a run and scatters the smoke; bells are heard, far and near, faint and loud, to tell the hour; or perhaps a bird goes dipping evenly over the housetops, like a gull across the waves. And here you are in the meantime, on this pastoral hillside, among nibbling sheep and looked upon by monumental buildings.

Return thither on some clear, dark, moonless night, with a ring of frost in the air, and only a star or two set sparsely in the vault of heaven; and you will find a sight as stimulating as the hoariest summit of the Alps. The solitude seems perfect; the patient astronomer, flat

on his back under the Observatory dome and spying heaven's secrets, is your only neighbour; and yet from all round you there come up the dull hum of the city, the tramp of countless people marching out of time, the rattle of carriages and the continuous keen jingle of the tramway bells. An hour or so before, the gas was turned on; lamplighters scoured the city; in every house, from kitchen to attic, the windows kindled and gleamed forth into the dusk. And so now, although the town lies blue and darkling on her hills, innumerable spots of the bright element shine far and near along the pavements and upon the high façades. Moving lights of the railway pass and repass below the stationary lights upon the bridge. Lights burn in the Jail. Lights burn high up in the tall *lands* and on the Castle turrets, they burn low down in Greenside or along the Park. They run out one beyond the other into the dark country. They walk in a procession down to Leith, and shine singly far along Leith Pier. Thus, the plan of the city and her suburbs is mapped out upon the ground of blackness, as when a child pricks a drawing full of pinholes and exposes it before a candle; not the darkest night of winter can conceal her high station and fanciful design; every evening in the year she proceeds to illuminate herself in honour of her own beauty; and as if to complete the scheme—or rather as if some prodigal Pharaoh were beginning to extend to the adjacent sea and country—half-way over to Fife, there is an outpost of light upon Inchkeith, and far to seaward, yet another on the May.

And while you are looking, across upon the Castle Hill, the drums and bugles begin to recall the scattered garrison; the air thrills with the sound; the bugles sing aloud; and the last rising flourish mounts and melts into the darkness like a star: a martial swan-song, fitly rounding in the labours of the day.

IX

WINTER AND NEW YEAR

THE Scots dialect is singularly rich in terms of reproach against the winter wind. *Snell, blae, nirly,* and *scowthering,* are four of these significant vocables; they are all words that carry a shiver with them, and for my part as I see them aligned before me on the page, I am persuaded that a big wind comes tearing over the Firth from Burntisland and the northern hills; I think I can hear it howl in the chimney, and as I set my face northwards, feel its smarting kisses on my cheek. Even in the names of places there is often a desolate, inhospitable sound; and I remember two from the near neighbourhood of Edinburgh, Cauldhame and Blawweary, that would promise but starving comfort to their inhabitants. The inclemency of heaven, which has thus endowed the language of Scotland with words, has also largely modified the spirit of its poetry. Both poverty and a northern climate teach men the love of the hearth and the sentiment of the family; and the latter, in its own right, inclines a poet to the praise of strong waters. In Scotland, all our singers have a stave or two for blazing fires and stout potations:—to get indoors out of the wind and to swallow something hot to the stomach, are benefits so easily appreciated where they dwelt!

And this is not only so in country districts where the shepherd must wade in the snow all day after his flock, but in Edinburgh itself, and nowhere more apparently stated than in the works of our Edinburgh poet, Fergusson. He was a delicate youth, I take it, and willingly slunk from the robustious winter to an inn fireside.

Love was absent from his life, or only present, if you prefer, in such a form that even the least serious of Burns's amourettes was ennobling by comparison; and so there is nothing to temper the sentiment of indoor revelry which pervades the poor boy's verses. Although it is characteristic of his native town, and the manners of its youth to the present day, this spirit has perhaps done something to restrict his popularity. He recalls a supper-party pleasantry with something akin to tenderness; and sounds of praises of the act of drinking as if it were virtuous, or at least witty, in itself. The kindly jar, the warm atmosphere of tavern parlours, and the revelry of lawyers' clerks, do not offer by themselves the materials of a rich existence. It was not choice, so much as an external fate, that kept Fergusson in this round of sordid pleasures. A Scot of poetic temperament, and without religious exaltation, drops as if by nature into the public-house. The picture may not be pleasing; but what else is a man to do in this dog's weather?

To none but those who have themselves suffered the thing in the body, can the gloom and depression of our Edinburgh winter be brought home. For some constitutions there is something almost physically disgusting in the bleak ugliness of easterly weather; the wind wearies, the sickly sky depresses them; and they turn back from their walk to avoid the aspect of the unrefulgent sun going down among perturbed and pallid mists. The days are so short that a man does much of his business, and certainly all his pleasure, by the haggard glare of gas lamps. The roads are as heavy as a fallow. People go by, so drenched and draggle-tailed that I have often wondered how they found the heart to undress. And meantime the wind whistles through the town as if it were an open meadow; and if you lie awake all night, you hear it shrieking and raging overhead with a noise of shipwrecks and of falling houses. In a word, life is so unsightly that there are times when the heart turns sick in a man's inside; and the look of a

tavern, or the thought of the warm, fire-lit study, is like a touch of land to one who has been long struggling with the seas.

As the weather hardens towards frost, the world begins to improve for Edinburgh people. We enjoy superb, sub-arctic sunsets, with the profile of the city stamped in indigo upon a sky of luminous green. The wind may still be cold, but there is a briskness in the air that stirs good blood. People do not all look equally sour and downcast. They fall into two divisions: one, the knight of the blue face and hollow paunch, whom Winter has gotten by the vitals; the other well lined with New Year's fare, conscious of the touch of cold on his periphery, but stepping through it by the glow of his internal fires. Such an one I remember, triply cased in grease, whom no extremity of temperature could vanquish. "Well," would be his jovial salutation, "here's a sneezer!" And the look of these warm fellows is tonic, and upholds their drooping fellow-townsmen. There is yet another class who do not depend on corporal advantages, but support the winter in virtue of a brave and merry heart. One shivering evening, cold enough for frost but with too high a wind, and a little past sundown, when the lamps were beginning to enlarge their circles in the growing dusk, a brace of bare-foot lassies were seen coming eastward in the teeth of the wind. If the one was as much as nine, the other was certainly not more than seven. They were miserably clad; and the pavement was so cold, you would have thought no one could lay a naked foot on it unflinching. Yet they came along waltzing, if you please, while the elder sang a tune to give them music. The person who saw this, and whose heart was full of bitterness at the moment, pocketed a reproof which has been of use to him ever since, and which he now hands on with his good wishes, to the reader.

At length, Edinburgh, with her satellite hills and all the sloping country, is sheeted up in white. If it has happened in the dark hours, nurses pluck their children

out of bed and run with them to some commanding window, whence they may see the change that has been worked upon earth's face. "A' the hills are covered wi' snaw," they sing, "and Winter's noo come fairly!" And the children, marvelling at the silence and the white landscape, find a spell appropriate to the season in the words. The reverberation of the snow increases the pale daylight, and brings all objects nearer the eye. The Pentlands are smooth and glittering, with here and there the black ribbon of a dry-stone dyke, and here and there, if there be wind, a cloud of blowing snow upon a shoulder. The Firth seems a leaden creek, that a man might almost jump across, between well-powdered Lothian and well-powdered Fife. And the effect is not, as in other cities, a thing of half a day; the streets are soon trodden black, but the country keeps its virgin white; and you have only to lift your eyes and look over miles of country snow. An indescribable cheerfulness breathes about the city; and the well-fed heart sits lightly and beats gaily in the bosom. It is New Year's weather.

New Year's Day, the great national festival, is a time of family expansions and of deep carousal. Sometimes, by a sore stroke of fate for this Calvinistic people, the year's anniversary falls upon a Sunday, when the public-houses are inexorably closed, when singing and even whistling is banished from our homes and highways, and the oldest toper feels called upon to go to church. Thus pulled about, as if between two loyalties, the Scots have to decide many nice cases of conscience, and ride the marches narrowly between the weekly and the annual observance. A party of convivial musicians, next door to a friend of mine, hung suspended in this manner on the brink of their diversions. From ten o'clock on Sunday night, my friend heard them tuning their instruments; and as the hour of liberty drew near, each must have had his music open, his bow in readiness across the fiddle, his foot already raised to mark the time, and his nerves braced for execution; for hardly

had the twelfth stroke sounded from the earliest steeple, before they had launched forth into a secular bravura.

Currant-loaf is now popular eating in all households. For weeks before the great morning, confectioners display stacks of Scots bun—a dense, black substance, inimical to life—and full moons of shortbread adorned with mottoes of peel or sugar-plum, in honour of the season and the family affections. "Frae Auld Reekie," "A guid New Year to ye' a'," "For the Auld Folk at Hame," are among the most favoured of these devices. Can you not see the carrier, after half a day's journey on pinching hill-roads, draw up before a cottage in Teviotdale, or perhaps in Manor Glen among the rowans, and the old people receiving the parcel with moist eyes and a prayer for Jock or Jean in the city? For at this season, on the threshold of another year of calamity and stubborn conflict, men feel a need to draw closer the links that unite them; they reckon the number of their friends, like allies before a war; and the prayers grow longer in the morning as the absent are recommended by name into God's keeping.

On the day itself, the shops are all shut as on a Sunday; only taverns, toyshops, and other holiday magazines, keep open doors. Every one looks for his handsel. The postman and the lamplighters have left, at every house in their district, a copy of vernacular verses, asking and thanking in a breath; and it is characteristic of Scotland that these verses may have sometimes a touch of reality in detail or sentiment and a measure of strength in the handling. All over the town, you may see comforter'd schoolboys hasting to squander their half-crowns. There are an infinity of visits to be paid; all the world is in the street, except the daintier classes; the sacramental greeting is heard upon all sides; Auld Lang Syne is much in people's mouths; and whisky and shortbread are staple articles of consumption. From an early hour a stranger will be impressed by the number of drunken men; and by afternoon drunkenness has spread to the women. With some classes of society, it is as

much a matter of duty to drink hard on New Year's Day as to go to church on Sunday. Some have been saving their wages for perhaps a month to do the season honour. Many carry a whisky-bottle in their pocket, which they will pass with embarrassing effusion on a perfect stranger. It is not expedient to risk one's body in a cab, or not, at least, until after a prolonged study of the driver. The streets, which are thronged from end to end, become a place for delicate pilotage. Singly or arm-in-arm, some speechless, others noisy and quarrelsome, the votaries of the New Year go meandering in and out and cannoning one against another; and now and again, one falls and lies as he has fallen. Before night, so many have gone to bed or the police office, that the streets seem almost clearer. And as *guisards* and *first-footers* are now not much seen except in country places, when once the New Year has been rung in and proclaimed at the Tron railings, the festivities begin to find their way indoors and something like quiet returns upon the town. But think, in these piled *lands*, of all the senseless snorers, all the broken heads and empty pockets!

Of old, Edinburgh University was the scene of heroic snowballing; and one riot obtained the epic honours of military intervention. But the great generation, I am afraid, is at an end; and even during my own college days, the spirit appreciably declined. Skating and sliding, on the other hand, are honoured more and more; and curling, being a creature of the national genius, is little likely to be disregarded. The patriotism that leads a man to eat Scots bun will scarce desert him at the curling-pond. Edinburgh, with its long, steep pavements, is the proper home of sliders; many a happy urchin can slide the whole way to school; and the profession of errand-boy is transformed into a holiday amusement. As for skating, there is scarce any city so handsomely provided. Duddingston Loch lies under the abrupt southern side of Arthur's Seat; in summer, a shield of blue, with swans sailing from the reeds; in

winter, a field of ringing ice. The village church sits above it on a green promontory; and the village smoke rises from among goodly trees. At the church gates, is the historical *jougs*, a place of penance for the neck of detected sinners, and the historical *louping-on stane*, from which Dutch-built lairds and farmers climbed into the saddle. Here Prince Charlie slept before the battle of Prestonpans; and here Deacon Brodie, or one of his gang, stole a plough coulter before the burglary in Chessel's Court. On the opposite side of the loch, the ground rises to Craigmillar Castle, a place friendly to Stuart Mariolaters. It is worth a climb, even in summer, to look down upon the loch from Arthur's Seat; but it is tenfold more so on a day of skating. The surface is thick with people moving easily and swiftly and leaning over at a thousand graceful inclinations; the crowd opens and closes, and keeps moving through itself like water; and the ice rings to half a mile away, with the flying steel. As night draws on, the single figures melt into the dusk, until only an obscure stir and coming and going of black clusters, is visible upon the loch. A little longer, and the first torch is kindled and begins to flit rapidly across the ice in a ring of yellow reflection, and this is followed by another and another, until the whole field is full of skimming lights.

X

TO THE PENTLAND HILLS

ON three sides of Edinburgh, the country slopes downward from the city, here to the sea, there to the fat farms of Haddington, there to the mineral fields of Linlithgow. On the south alone, it keeps rising until it not only out-tops the Castle but looks down on Arthur's Seat. The character of the neighbourhood is pretty strongly marked by a scarcity of hedges; by many stone walls of varying height; by a fair amount of timber, some of it well grown, but apt to be of a bushy, northern profile and poor in foliage; by here and there a little river, Esk or Leith or Almond, busily journeying in the bottom of its glen; and from almost every point, by a peep of the sea or the hills. There is no lack of variety, and yet most of the elements are common to all parts; and the southern district is alone distinguished by considerable summits and a wide view.

From Boroughmuirhead, where the Scottish army encamped before Flodden, the road descends a long hill, at the bottom of which and just as it is preparing to mount upon the other side, it passes a toll-bar and issues at once into the open country. Even as I write these words, they are being antiquated in the progress of events, and the chisels are tinkling on a new row of houses. The builders have at length adventured beyond the toll which held them in respect so long, and proceed to career in these fresh pastures like a herd of colts turned loose. As Lord Beaconsfield proposed to hang an architect by way of stimulation, a man looking on these doomed meads, imagines a similar example to deter the builders; for it seems as if it must

come to an open fight at last to preserve a corner of green country unbedevilled. And here, appropriately enough, there stood in old days a crow-haunted gibbet, with two bodies hanged in chains. I used to be shown, when a child, a flat stone in the roadway to which the gibbet had been fixed. People of a willing fancy were persuaded, and sought to persuade others, that this stone was never dry. And no wonder, they would add, for the two men had only stolen fourpence between them.

For about two miles the road climbs upwards, a long hot walk in summer time. You reach the summit at a place where four ways meet, beside the toll of Fairmile-head. The spot is breezy and agreeable both in name and aspect. The hills are close by across a valley: Kirk Yetton, with its long, upright scars visible as far as Fife and Allermuir the tallest on this side: with wood and tilled field running high upon their borders, and haunches all moulded into innumerable glens and shelvings and variegated with heather and fern. The air comes briskly and sweetly off the hills, pure from the elevation and rustically scented by the upland plants; and even at the toll, you may hear the curlew calling on its mate. At certain seasons, when the gulls desert their surfy forelands, the birds of sea and mountain hunt and scream together in the same field at Fairmile-head. The winged, wild things intermix their wheelings, the sea-birds skim the tree-tops and fish among the furrows of the plough. These little craft of air are at home in all the world, so long as they cruise in their own element; and like sailors, ask but food and water from the shores they coast.

Below, over a stream, the road passes Bow Bridge, now a dairy-farm, but once a distillery of whisky. It chanced some time in the past century, that the distiller was on terms of good fellowship with the visiting officer of excise. The latter was of an easy, friendly disposition and a master of convivial arts. Now and again, he had to walk out of Edinburgh to measure the distiller's stock; and although it was agreeable to find

his business lead him in a friend's direction, it was unfortunate that the friend should be a loser by his visits. Accordingly, when he got about the level of Fairmilehead, the gauger would take his flute, without which he never travelled, from his pocket, fit it together, and set manfully to playing, as if for his own delectation and inspired by the beauty of the scene. His favourite air, it seems, was "Over the hills and far away." At the first note, the distiller pricked his ears. A flute at Fairmilehead? and playing "Over the hills and far away"? This must be his friendly enemy, the gauger. Instantly, horses were harnessed, and sundry barrels of whisky were got upon a cart, driven at a gallop round Hillend, and buried in the mossy glen behind Kirk Yetton. In the same breath, you may be sure, a fat fowl was put to the fire, and the whitest napery prepared for the back parlour. A little after, the gauger, having had his fill of music for the moment, came strolling down with the most innocent air imaginable, and found the good people at Bow Bridge taken entirely unawares by his arrival, but none the less glad to see him. The distiller's liquor and the gauger's flute would combine to speed the moments of digestion; and when both were somewhat mellow, they would wind up the evening with "Over the hills and far away" to an accompaniment of knowing glances. And at least, there is a smuggling story, with original and half-idyllic features.

A little farther, the road to the right passes an upright stone in a field. The country people call it General Kay's monument. According to them, an officer of that name had perished there in battle at some indistinct period before the beginning of history. The date is reassuring; for I think cautious writers are silent on the General's exploits. But the stone is connected with one of those remarkable tenures of land which linger on into the modern world from Feudalism. Whenever the reigning sovereign passes by, a certain landed proprietor is held bound to climb on to the top, trumpet in hand, and sound a flourish according to the

measure of his knowledge in that art. Happily for a respectable family, crowned heads have no great business in the Pentland Hills. But the story lends a character of comicality to the stone; and the passer-by will sometimes chuckle to himself.

The district is dear to the superstitious. Hard by, at the back-gate of Comiston, a belated carter beheld a lady in white, "with the most beautiful, clear shoes upon her feet," who looked upon him in a very ghastly manner and then vanished; and just in front is the Hunters' Tryst, once a roadside inn, and not so long ago haunted by the devil in person. Satan led the inhabitants a pitiful existence. He shook the four corners of the building with lamentable outcries, beat at the doors and windows, overthrew crockery in the dead hours of the morning, and danced unholy dances on the roof. Every kind of spiritual disinfectant was put in requisition; chosen ministers were summoned out of Edinburgh and prayed by the hour; pious neighbours sat up all night making a noise of psalmody; but Satan minded them no more than the wind about the hill-tops; and it was only after years of persecution, that he left the Hunters' Tryst in peace to occupy himself with the remainder of mankind. What with the General Kay, and the white lady, and this singular visitation, the neighbourhood offers great facilities to the makers of sun-myths; and without exactly casting in one's lot with that disenchanting school of writers, one cannot help hearing a good deal of the winter wind in the last story. "That nicht," says Burns, in one of his happiest moments,—

> "That nicht a child might understand
> The deil had business on his hand."

And if people sit up all night in lone places on the hills, with Bibles and tremulous psalms, they will be apt to hear some of the most fiendish noises in the world: the wind will beat on doors and dance upon roofs for them, and make the hills howl around their cottage with a clamour like the Judgment Day.

The road goes down through another valley, and then finally begins to scale the main slope of the Pentlands. A bouquet of old trees stands round a white farm-house; and from a neighbouring dell, you can see smoke rising and leaves ruffling in the breeze. Straight above, the hills climb a thousand feet into the air. The neighbourhood, about the time of lambs, is clamourous with the bleating of flocks; and you will be awakened, in the grey of early summer mornings, by the barking of a dog or the voice of a shepherd shouting to the echoes. This, with the hamlet lying behind unseen, is Swanston.

The place in the dell is immediately connected with the city. Long ago, this sheltered field was purchased by the Edinburgh magistrates for the sake of the springs that rise or gather there. After they had built their water-house and laid their pipes, it occurred to them that the place was suitable for junketing. Once entertained, with jovial magistrates and public funds, the idea led speedily to accomplishment; and Edinburgh could soon boast of a municipal Pleasure House. The dell was turned into a garden; and on the knoll that shelters it from the plain and the sea winds, they built a cottage looking to the hills. They brought crockets and gargoyles from old St. Giles's which they were then restoring, and disposed them on the gables and over the door and about the garden; and the quarry which had supplied them with building material, they draped with clematis and carpeted with beds of roses. So much for the pleasure of the eye; for the creature comfort, they made a capacious cellar in the hillside and fitted it with bins of the hewn stone. In process of time, the trees grew higher and gave shade to the cottage, and the evergreens sprang up and turned the dell into a thicket. There, purple magistrates relaxed themselves from the pursuit of municipal ambition; cocked hats paraded soberly about the garden and in and out among the hollies; authoritative canes drew ciphering upon the path; and at night, from high upon the hills, a shepherd saw lighted windows through the

foliage and heard the voice of city dignitaries raised in song.

The farm is older. It was first a grange of Whitekirk Abbey, tilled and inhabited by rosy friars. Thence, after the Reformation, it passed into the hands of a true-blue Protestant family. During the Covenanting troubles, when a night conventicle was held upon the Pentlands, the farm doors stood hospitably open till the morning; the dresser was laden with cheese and bannocks, milk and brandy; and the worshippers kept slipping down from the hill between two exercises, as couples visit the supper-room between two dances of a modern ball. In the Forty-five, some foraging Highlanders from Prince Charlie's army fell upon Swanston in the dawn. The great-grandfather of the late farmer was then a little child; him they awakened by plucking the blankets from his bed, and he remembered, when he was an old man, their truculent looks and uncouth speech. The churn stood full of cream in the dairy, and with this they made their brose in high delight. "It was braw brose," said one of them. At last, they made off, laden like camels with their booty; and Swanston Farm has lain out of the way of history from that time forward. I do not know what may be yet in store for it. On dark days, when the mist runs low upon the hill, the house has a gloomy air as if suitable for private tragedy. But in hot July, you can fancy nothing more perfect than the garden, laid out in alleys and arbours and bright, old-fashioned flower-plots, and ending in a miniature ravine, all trellis-work and moss and tinkling waterfall, and housed from the sun under fathoms of broad foliage.

The hamlet behind is one of the least considerable of hamlets, and consists of a few cottages on a green beside a burn. Some of them (a strange thing in Scotland) are models of internal neatness; the beds adorned with patchwork, the shelves arrayed with willow-pattern plates, the floors and tables bright with scrubbing or pipeclay, and the very kettle polished like silver. It

is the sign of a contented old age in country places, where there is little matter for gossip and no street sights. Housework becomes an art; and at evening, when the cottage interior shines and twinkles in the glow of the fire, the housewife folds her hands and contemplates her finished picture; the snow and the wind may do their worst, she has made herself a pleasant corner in the world. The city might be a thousand miles away; and yet it was from close by that Mr. Bough painted the distant view of Edinburgh which has been engraved for this collection *; and you have only to look at the cut, to see how near it is at hand. But hills and hill people are not easily sophisticated; and if you walk out here on a summer Sunday, it is as like as not the shepherd may set his dogs upon you. But keep an unmoved countenance; they look formidable at the charge, but their hearts are in the right place; and they will only bark and sprawl about you on the grass, unmindful of their master's excitations.

Kirk Yetton forms the north-eastern angle of the range; thence, the Pentlands trend off to south and west. From the summit you look over a great expanse of champaign sloping to the sea and behold a large variety of distant hills. There are the hills of Fife, the hills of Peebles, the Lammermoors and the Ochils, more or less mountainous in outline, more or less blue with distance. Of the Pentlands themselves, you see a field of wild heathery peaks with a pond gleaming in the midst; and to that side the view is as desolate as if you were looking into Galloway or Applecross. To turn to the other, is like a piece of travel. Far out in the lowlands Edinburgh shows herself, making a great smoke on clear days and spreading her suburbs about her for miles; the Castle rises darkly in the midst; and close by, Arthur's Seat makes a bold figure in the landscape. All around, cultivated fields, and woods, and smoking villages, and white country roads, diversify the uneven surface of the land. Trains crawl slowly abroad

* Reference to an etching in original edition.

upon the railway lines; little ships are tacking in the Firth; the shadow of a mountainous cloud, as large as a parish, travels before the wind; the wind itself ruffles the wood and standing corn, and sends pulses of varying colour across the landscape. So you sit, like Jupiter upon Olympus, and look down from afar upon men's life. The city is as silent as a city of the dead: from all its humming thoroughfares, not a voice, not a footfall, reaches you upon the hill. The sea surf, the cries of ploughmen, the streams and the mill-wheels, the birds and the wind, keep up an animated concert through the plain; from farm to farm, dogs and crowing cocks contend together in defiance; and yet from this Olympian station, except for the whispering rumour of a train, the world has fallen into a dead silence and the business of town and country grown voiceless in your ears. A crying hill-bird, the bleat of a sheep, a wind singing in the dry grass, seem not so much to interrupt, as to accompany, the stillness; but to the spiritual ear, the whole scene makes a music at once human and rural, and discourses pleasant reflections on the destiny of man. The spiry, habitable city, ships, the divided fields, and browsing herds, and the straight highways, tell visibly of man's active and comfortable ways; and you may be never so laggard and never so unimpressionable, but there is something in the view that spirits up your blood and puts you in the vein for cheerful labour.

Immediately below is Fairmilehead, a spot of roof and a smoking chimney, where two roads, no thicker than pack-thread, intersect beside a hanging wood. If you are fanciful, you will be reminded of the gauger in the story. And the thought of this old exciseman, who once lipped and fingered on his pipe and uttered clear notes from it in the mountain air, and the words of the song he affected, carry your mind "Over the hills and far away" to distant countries; and you have a vision of Edinburgh not, as you see her, in the midst of a little neighbourhood, but as a boss upon the round world with all Europe and the deep sea for her sur-

roundings. For every place is a centre to the earth, whence highways radiate or ships set sail for foreign ports; the limit of a parish is not more imaginary than the frontier of an empire; and as a man sitting at home in his cabinet and swiftly writing books, so a city sends abroad an influence and a portrait of herself. There is no Edinburgh emigrant, far or near, from China to Peru, but he or she carries some lively picture of the mind, some sunset behind the Castle cliffs, some snow scene, some maze of city lamps, indelible in the memory and delightful to study in the intervals of toil. For any such, if this book fall in their way, here are a few more home pictures. It would be pleasant, if they should recognise a house where they had dwelt, or a walk that they had taken.

173°
50'
40'
30'
20'
10'
172°
Septemtri
MARE PACIFIC
CUM
Asau
Mva Pk.
Falealvpo
Sivvao
SAVII
Tanga
Tvfv Palavli
Tafva
Tafva Pk.
Occidens
14°
Meridie

MARE
PACIFICVM
cum insulis in eodem passim sparsis, novissima descriptio
SPARSIS
Oriens
TVTVILA
Milliaria communia
Clarentius Hornung, Excudit